upon God, Mr. Edward Clarke spoke his thoughts to Mr. James Wall, baptist minister, Calne. Before appealing to other christian brethren, they determined to visit Italy for the purpose of ascertaining by intercourse with the people themselves, and by studying their habits, what were their real wants, and to what extent it was in the power of British christians to render them assistance. This being resolved on, Mr. Holroyd furnished them with the means of so doing. They left England on the second of June, after a public meeting in Lock's Lane Chapel, Frome, where they were warmly commended by the pastor of the church, Mr. J. Holroyd, and other christian brethren, to the care and guidance of God. During an absence of nearly six weeks, they visited Como, Milan, Genoa, Leghorn, Florence, Sienna, Lucca, Pisa, Spetzzia, and Turin. They were kindly received by some of the most godly men—Vodois, Italian, and other christians long resident in the country. So far as their limited acquaintance with the language permitted, they gathered information from tradesmen and merchants, mechanics and labourers, soldiers and servants, bigoted papists, protestant converts, and even infidels. After thus visiting those who knew the condition of Italy from opposite points, and whose estimate of her prospects varied, they concluded from all they had seen that there was no reason why the gospel should not be preached, in Italian, by Englishmen, and many reasons why it should. They now resolve for the glory of God and the good of Italy, so far as it shall be in their power, to seek the establishment of a mission, having the following for its basis:

1.—To send the gospel by Englishmen to that country.

2.—To distribute portions of the word of God.

3.—To assist converts who may seem fit for evangelists.

4.—To send bible-women into the homes of the Italians.

5.—To establish sabbath and day schools.

It may certainly be argued that England has not sufficiently felt the claims of Italy. It is lamentable that the country from which the light came to our beloved nation is now in blinding darkness. It is, perhaps, more lamentable that the apostacy which lies upon her like a foul eclipse—the superstition which places its last hope in this country which ought to destroy it—the error which having taken many in its snares threatens England with its plagues—it is lamentable that while we have sent missionaries to preach in almost every language of the earth, we have sent none to preach in Italian. Where the first ministers of Jesus came with their holy message of mercy, where truth gained its greatest triumph, where the first Christians suffered death—upon the very graves of the martyrs exists a hollow mockery of christianity. Immortal souls perishing for want of knowledge are pointed to cold statues, pictures of the virgin, and wafers of the mass, while many, for lack of something better, bend their brows to the very dust, others turn in the bitterness of disappointment to the extremes of infidelity. When the gospel is preached by warm and earnest christians the gates of Rome will not be able to resist. Already many have come from the sinking bark of popery, and but for the political excitement which prevents the government from the liberal course it will undoubtedly take when the unity of Italy is accomplished, and the fear some have of a return to the past state of things, when they would be remembered by the priests, many more would have become, at least, professors of the truth. When Italy is *one*, the Government will not be checked by the priesthood, nor the people by the Government. If we desire to influence the nations of the south—if we would evangelise the catholic world—if we would check popery in England—*the blow must be struck in Italy*—truth must go to Rome. And as this is where it ought to triumph, this is where God has prepared the way more than in any other country which submits to papal error. The gates of Babylon are opened, who will 'come to the help of the Lord, the help of the Lord against the mighty?'

The child of God will not, however, forget the present in thinking on the future, nor lose the individual in the mass. To him it is enough that there are millions of immortal men to whom no bearer of glad tidings goes. As his eye sees the grave at their feet, their faces without light and smile turned towards eternity, and his ear fills with their mournful murmurs as they pass the bourne whence none return—He will not say 'Am I my brother's keeper?' but 'Lord, what wilt thou have me to do?' To him, in the very depths of his heart, God will respond 'preach the gospel to every creature.' We have heard this voice in our hearts. From Italy we have heard the cry, 'come over and help us.' Therefore humbly relying on divine grace, 'in the name of our God we set up this banner,' and in the same name we ask his people to cluster round it.

Donations forwarded to Mr. James Holroyd, Providence Cottage, Frome, Somersetshire, will be acknowledged immediately. A report of the mission will be forwarded to each subscriber annually. Mr. James Wall will (D.V.) go as an evangelist to the north of Italy, with his family, in October.

RELIGIOUS.

MADAGASCAR.—There had been a great gathering of the people, numbering nearly 20,000, in Antananarivo, at which the newly revised code of laws was proclaimed and approved. "There is little confidence placed in the Queen," says the Rev. Robert Toy, "on the part of the christians, who fear another persecution, but of this there seems little cause for fear. Should religious liberty be secured for the space of a very few years, then, according to the recent rate of increase, persecution on a large scale will be virtually impossible. Even now there is scarcely a family among the nobles, where the influence of christianity is not felt to a greater or less degree. During the late disturbance, more than one proposition was started to the effect that the christians should also be destroyed; but it was an acknowledged impossibility, from the fact that, at the capital, they and their supporters were nearly, if not quite, as numerous as the opposite party." Mr. Ellis states that the congregations in the east and at the south are gradually increasing, and that their influence for good is already apparent in the adjacent villages. Nothing is more to be dreaded than the dangerous intrigues of foreigners. The extreme views of the Jesuits may be inferred from the tone of their organ, the *Monde*, published in France, which maintains that Madagascar is, by virtue of ancient treaties, a colony or dependency of France, and while it inveighs violently against the English missionaries and their doctrines, insinuates that Mr. Ellis was a party to the assassination of the late King!

ITALY.—The circulation of the Bible extends in every direction. "Travellers ranging the country have come upon humble workmen late in the evening, neither in bed nor at the *café*, but occupied with the Bible. Others have found readers of the Scriptures, earnestly intent on the study, lying on the banks of the Arno, or some other classic stream of Italy. The reports of colporteurs, and the rapid increase of evangelicals all over the land, attest the blessed results arising from the wide dissemination of the word of God."

THE WINKING VIRGIN.—The extraordinary success of this miracle has so "o'erleapt itself" as to have led to a quarrel about the plunder between a priest and a bishop. The receipts of the Church of Vicovaro since the Madonna took to winking in it, have been on an average 9,000 crowns (about £600 a week). The bishop of Tivoli, in whose diocese the church is, put in a claim for a share of this sum, but this claim was resisted by the curé. The latter seems to have the law on his side, for the bishop, in despair of getting any money, now gives out that he has never seen the image wink its eyes, and that he doubts whether it does!

HOLLAND.—In the Netherlands there has for some time been manifested an increasing interest in the subject of missions. A meeting of the various societies and their friends was lately held near Wolfhezen, on a retired, well-wooded heath. The railway brought large numbers of people from Amsterdam, Rotterdam, Utrecht, and other towns; and altogether between six and seven thousand people assembled, and remained for the greater part of the day, listening attentively to various speakers. Four temporary pulpits had been erected at short distances, so that about 1,000 people could hear at each place, while four speakers simultaneously delivered short addresses, a signal being given when the speeches were to be ended, and the hymn marked on the programme sung. The collection for missionary purposes was large.

FRANCE.—The manifesto of the Emperor Napoleon, in condemnation of the conduct of the seven bishops on the occasion of the recent elections in France, has been the most important event of the month. It reasserts as 'a fundamental maxim of the public law of France, that the Head of the church and the church itself have not received any power except upon spiritual matters, and not upon temporal things;' and reminds the Episcopal offenders that, 'consequently, the pastoral letters which bishops may address to the faithful of their diocese must be confined only to instructing them in their religious duties.' This unexpected action of the Government is regarded as imposing a serious limitation, not only upon the power, but upon the pretensions of the clergy.

GENERAL.

AMERICAN SLAVERY.—*John Wesley's last Letter, written six days before his death.*

"February 24th, 1791.

My Dear Sir,—Unless Divine power has raised you up to be as '*Athanasius contra mundum*,' I see not how you can go through your glorious enterprise in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? Oh! be not

weary of well-doing. Go on in the name of God, and in the power of his might, till even *American slavery, the vilest that ever saw the sun*, shall vanish away before it. That He who has guided you from your youth up may continue to strengthen you in this and all things is the prayer of,

Dear Sir, your affectionate servant,

JOHN WESLEY.

To Wm. Wilberforce, Esq., M.P."

THE STOCKTON AND DARLINGTON RAILWAY COMPANY, which was in the van of railway enterprise—being established by the combined energy and foresight of the late George Stevenson and Edward Pease—held its last meeting as an independent company on Wednesday, August 12, at Darlington. Mr. Pease, M.P., congratulated the shareholders. They had been in existence thirty-eight years, and yet had not killed a single passenger nor run a Sunday excursion train over all that period. Only such trains as were indispensable for Government purposes, and to accommodate parties in reaching distant places of worship, had they permitted to run. They began with only £100,000 capital; and they were now handing over to the North-Eastern £4,000,000.

SLEEPING IN THE MOONSHINE.—A little boy, thirteen years of age, named Henry Lowry, residing near Peckham Rye, was on Tuesday night expelled his home by his mother for some trifling misdemeanour. He at once ran away to a corn field close by, and on lying down in the open air fell asleep. He slept throughout the night, which was a moonlight one. Some labourers on their way to work, seeing the boy apparently asleep, aroused him; the lad opened his eyes, but declared he could not see. He was conveyed home, and from thence to an ocular institution, where medical advice was obtained. The surgeon affirmed that the loss of sight resulted from sleeping in the moonshine. The boy is totally blind, and few hopes are entertained of his ultimate recovery.

A MONSTER AERIAL MACHINE. — M. Nadar's newly-invented aerial machine, which is occupying considerable attention in Paris, is already nearly half finished. Its dimensions are so enormous that it will have accommodation, it is declared, for more than a hundred passengers. The first aerial journey is to be to Baden.

EDINBURGH UNIVERSITY. — Sir David Baxter—who has so generously presented the people of Dundee with a park of the value of £50,000—has funded £3,000 for the purpose of establishing two scholarships in the University of Edinburgh, of the value of £80 each per annum.

A PIN-HUNTER.—In Paris, there recently died, about forty years of age, the Baron de Serren, a gentleman who had devoted nearly all his life to a most extraordinary pursuit. Amongst the property he left were found two large and heavy boxes, supposed to contain cash, but turning out to be filled with hundreds of thousands of pins. His regular habit had been to pass along the most frequented streets and places of public resort, and to pick up any pins he discovered on the ground.

CLERICAL MAGISTRATES.—A Parliamentary return shows that in the last twenty years there must have been above 900 clergymen placed in the commission of the peace in England and Wales.

REVIEW OF THE PAST MONTH.

Friday, September 25th.

AT HOME.—Her Majesty, within a few days after her return from the continent, went off to her Highland residence in Scotland. The Prince and Princess of Wales have also recently visited that part of the country.—Many vacancies have taken place in the House of Commons, through the death of members; among these the Hon. Edward Ellice, for many years the liberal representative of Coventry, at an advanced age.—We are gratified in being able to report that pauperism in Lancashire continues to decrease. The last weekly return gives 24,555 less than the corresponding week of last year.—The harvest, which is above the average, is now nearly all gathered in. Many thanksgivings to Him who "filleth our mouths with food and gladness." It is computed that the liberal donations of last year to the Lancashire distress have been repaid ten-fold by this providential interposition on behalf of our land.

ABROAD.—The great armies of the Potomac have not resumed their work of destruction and death, but are closely watching each other. The siege of Charleston has resulted in the possession of Morris Island and its forts by the Federals. In the south-west, contests favourable to the Federals are reported. President Lincoln, in an official paper, defends his war policy, negro emancipation and enlistment, more especially.—We regret to learn that in Japan, as well as in New Zealand, hostilities have been commenced.—Europe, too, is ill at ease. France, Austria, and England, are not satisfied with the replies of Russia respecting Poland, in which unhappy country a deadly strife is yet raging. —Denmark, too, is preparing to defend her provinces against the Germans, and Sweden, it is said, will aid her.

Marriages.

July 6, at the General Baptist chapel, Kirton Lindsey, Mr. Isaac Freeman, to Miss Harriet Frow, the youngest daughter of one of our deacons.

July 29, at the baptist chapel, Chipping Sodbury, by Mr. F. H. Roleston, Mr. W. Barrett, to Miss Amelia Eyles, both members of the church.

Aug. 8, at the baptist chapel, Haslingden, by Mr. P. Prout, Mr. John Roscow, to Miss Elizabeth Green.

Aug. 19, at 3, Hopeton Place, Glasgow, by Rev. T. W. Medhurst, Mr. W. Corstorphine, to Miss Ann Mc'Kendrick, members of the North Frederick Street baptist church. The bride was presented with three handsome volumes by her sabbath scholars as a token of their affection.

Aug. 22, at Banbury, by the Rev. W. T. Henderson, Mr. W. Wheeler, of Bloxham, to Miss S. Jeffries, of Moreton-in-the-Marsh.

Aug. 29, at the baptist chapel, Evenjobb, Radnorshire, by Mr. G. Phillips, Mr. C. S. Davies, to Miss Jane Jones.

Sept. 1, at Back Street chapel, Trowbridge, by Mr. Barnes, Mr. John Everett Evans, jun., to Miss Ellen Diplock, second daughter of Mr. John Diplock.

Sept. 2, at the baptist chapel, Darlington, by the Rev. P. W. Grant, Henry Angus, Esq., of Newcastle, to Priscilla, daughter of the late Michael Atkinson, Esq., of High Beaumont Hill. This being the first marriage in the above chapel, a handsome Bible was presented to the bride and bridegroom by the pastor, on behalf of the church.

Sept. 8, at Regents Park baptist chapel, by the Rev. James Spence, D.D., uncle of the bride, Mr. Joseph Allen, of Shepton Mallet, to Sophia Catharine, eldest daughter of Edward Bean Underhill, Esq., LL.D., of Camden Square, London.

Sept. 15, at Bloomsbury Chapel, London, by the father of the bride, Rowles Pattison, Esq., of Bedford Row, to Hannah, eldest daughter of the Rev. William Brock, D.D.

Deaths.

June 21, aged 68, Henry Langland, Esq., Melbourne, Australia; senior deacon of the Albert Street baptist church, "an estimable citizen, and a devoted servant of Christ."

July 8, aged fifty-two years, at Hastings-upon-Hudson, America, William, youngest son of the late Mr. William Gadsby, baptist minister, of Manchester.

Aug. 4, at Rhymney, in the County of Monmouth, aged 32, deeply regretted and generally respected, Eliza, the beloved wife of the Rev. J. Jones, baptist minister.

Aug. 5, at Camberwell, the Rev. James Cubitt, formerly pastor of the baptist church, Thrapston, and more recently one of the tutors of the Metropolitan Tabernacle College, aged 55.

Aug. 6, aged 75, Harriet, the beloved wife of the Rev. G. Cheatle, for more than fifty years pastor of the General Baptist church, Lombard Street, Birmingham—in joy and sorrow a true helpmeet, she sleeps in Jesus.

August 20, aged twenty-six, Charles, son of the Rev. C. Larom, baptist minister of Sheffield.

Aug. 21, at Leicester, after long suffering, borne with christian patience, Mr. Alfred Collier, formerly of the *Leeds Mercury*, and son of the late Mr. Collier, a deacon of the baptist church, Thrapstone. Mr. C., when a youth, was an apprentice in the office of the *Baptist Reporter*, and a resident in the house of the Editor, and is remembered with respect and affection by a large circle of friends.

August 26, at Liverpool, aged forty years, after three days' illness, Alice, the wife of the Rev. Hugh Stowell Brown.

August 31, at Uley, Gloucestershire, aged seventy-seven, Dorothy, the beloved wife of Mr. Benjamin Tilly, for upwards of fifty years a member at the Uley baptist chapel.

Sept. 3, at 3, Ann Street, Edinburgh, Henry David Dickie, senior pastor of the baptist church, Bristo Street.

Sept. 20, Jane, the beloved wife of the Rev. T. Pottenger, of the Rawdon Baptist College, aged 58, in consequence of an accidental overthrow from a carriage. May our esteemed friend be divinely sustained under his irreparable bereavement.

YOUTH'S MISCELLANY.

ORIGIN OF THE BAPTIST MISSION.

To trace some mighty river to the bubbling fountain from which it takes its rise, has ever been regarded as an interesting employment, showing what great effects often result from small causes.

As in the natural, so it is in the spiritual world, for so our Lord himself described the rise and progress of the kingdom of God. One of the most remarkable illustrations of this great fact may be found in the origin of the Baptist Mission, which, bubbling up on the hill-side at Kettering, is now irrigating and fertilising the sandy plains of India with the waters of the river of life.

Mr. T. E. Fuller, in the memoirs of his renowned grandfather, ANDREW FULLER, thus describes the origin of the Mission:—

"At the age of thirty-eight, Mr. Fuller commenced those great missionary labours which we may call 'The gospel worthy of all acceptation' put to life, as it had been put to speech and paper. He had worked out a great result by patient thinking. In the second epoch of his life, he changes the instrument, but not the theme. What he had written and spoken, he set to the dull music of hard, grinding toil, and, until death, worked out the conception of his earlier years. 'The origin of the mission,' says Mr. Fuller, 'is to be found in the workings of brother Carey's mind.'

While yet a shoemaker, he was busy constructing maps of the world, and studying the geography of the countries and the habits of the various tribes. Already, moreover, he was holding communion with the nations through their tongues. His power of acquiring languages, and the little incidents that would start him in some new enterprise, are now familiar to all. He would learn a language sooner than most Englishmen would master the dialect of Yorkshire or Devonshire.

It has been frequently said that amidst all these dreams of other lands, he made but poor work at his shoemaking and cobbling; and this common impression has been confirmed by a book of deservedly high authority in all that relates to the Serampore missionaries. His own words, however, emphatically contradict the report. It seems to have gained credence before his death, and in one of his letters home he declares that he was accounted both 'a skilful and an honest workman.'

He had not been unexercised by the questions which engaged the attention of Mr. Fuller. 'The gospel worthy of all acceptation' came just at the right time to strengthen and confirm his own convictions. From the time he was possessed with the missionary idea, he never ceased to press it upon the attention of the ministers and laymen with whom he came in contact. Passing through Birmingham, he had a conversation with Mr. Potts on the subject. Singularly enough, he declared that if he had the opportunity he would commence missionary labours at Otaheite, in the South Seas—the very scene of the London Missionary Society's operations in later years.

Having been ordained minister of the village chapel at Moulton, in Northamptonshire, he came into nearer communion with that faithful band whose praise is now in all the churches. Ryland, of Northampton; Fuller, of Kettering; Sutcliffe, of Olney; Carey, of Moulton, were within easy distance of each other.

At a meeting of the Association, at Northampton, Mr. Carey, when pressed to propose a subject for discussion, submitted to the assembled brethren, 'Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent.'

Without waiting for the judgment of the company, the senior minister, addressing him, said he 'certainly ought to have known that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a most miserable enthusiast for asking such a question!' To render the question still more memorable, it so happened, as if by a prophetic glance, that Mr. Carey's interlocutor made a direct allusion to the Eastern languages, and said, in the course of his sarcastic remarks: 'What, Sir, can you preach in Arabic, in Persic, in Hindostani, in Bengalee, that you think it your duty to preach the Gospel to the heathen?'

There is no evidence that before this gathering Mr. Fuller had ever directly communicated with Mr. Carey on the subject of a mission to the heathen. After the senior minister just referred to had retired, Mr. Fuller drew near to him, offered his sympathy, and encouraged him to proceed in his inquiries.

Mr. Carey never lost sight of his object,

but sought perpetually to engage the attention of his brother ministers. In the year 1790, he found his way to Birmingham, and unburdened his soul to Samuel Pearce, who entered into his views with characteristic ardour. Several members of the church at Birmingham shared their counsels, and urged Mr. Carey to prepare his 'Thoughts' for publication. On his return to Northampton, he sought Mr. Fuller and two other brethren, and requested them to undertake the publication. Mr. Fuller, however, declined the task, though he still encouraged Mr. Carey to pursue the matter.

Though Mr. Fuller was thus slow in co-operating with his friend, he really contributed powerfully to the promotion of his desires. The next impulse which the movement received was from a sermon preached by him at Clipstone, in the year 1791, on the 'Pernicious influence of delay in matters of religion.' Let it be remembered that Mr. Carey was amongst the hearers. How eagerly would he listen to the enumeration of his own long cherished desires, by the man whom, most of all, perhaps, he desired to influence.

Mr. Carey, seizing the opportunity, urged the immediate formation of a Missionary Society. Mr. Sutcliffe, however, counselled more deliberation; and the brethren separated with a recommendation to Mr. Carey to publish his 'Thoughts.' His pamphlet appeared soon afterwards, under the title of 'An Inquiry into the Obligations of Christians to send the Gospel to the Heathen.'

In the spring of the following year, Mr. Carey preached his memorable sermon, in which he embodied his 'Thoughts' in two mottoes which have been the watchwords of the missionary movement ever since: '*Expect great things from God;*' '*Attempt great things for God.*' A resolution was passed afterwards, that 'against the next meeting of ministers a plan should be prepared for the purpose of forming a society for propagating the gospel among the heathen.'

On its first page the minute-book relates that the Rev. Andrew Fuller was appointed secretary, and the Rev. Reynold Hogg treasurer. A list of the subscriptions is given, amounting to the well-remembered sum of £13 2s. 6d. The meeting is adjourned to October 31, and is to meet at Northampton. In the interval of twenty-nine days a branch has been formed, more fruitful so far than the mother tree, for when the committee met on the 31st, the Society at Birmingham had yielded £70, which, with a few other sums, makes a total of £88 18s. Already the Association rejoices in the title of the Primary Society. No definite plans are as yet formed as to where they are to send missionaries, or who are to go; but at the third meeting, in November, the brethren separate with the resolution to gain what information they can from books of travel, christian merchants, or from such persons as would at least favour the design of converting the heathen, and to consider the needful qualifications for a missionary.

It is well known how the problem was solved by the appearance of Mr. Thomas, who had recently returned from India, having made some efforts there to convert the Hindoos. Mr. Carey, according to general expectation, offered himself as a fellow labourer; and the services of these brethren were gladly accepted as the first missionaries of the Society. At the fourth meeting of the committee, under date January 9, 1793, the acceptance of these brethren is thus solemnly recorded:—'After a most serious, solemn, and affectionate meeting, attended with fasting and prayer to Almighty God, accepted the offers of both the brethren; engaged to pay every possible attention to the temporal accommodation of them and their families, and to afford every possible assistance to the church at Leicester, who must be deprived of the labours of their beloved pastor.' At this committee, Mr. Thomas unexpectedly arrived, and was, for the first time, introduced to the companion of his future toils. 'It was late in the evening,' says an eye-witness, 'and while in full deliberation, that his arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks and wept.' All was hope and resolution; Mr. Carey's memorable words, 'Expect great things,' had become the watch-word of the little band. 'It is clear,' said Andrew Fuller to Carey, 'that there is a rich mine of gold in India; if you will go down, I will hold the ropes.'"

We are then informed that in January, 1793, the committee had £115 0s. 6d. in the bank. This was their financial position at the time they had accepted the missionaries, pledged themselves to their support, and to the care of their families during their absence! So they work on in faith. A vigorous effort is now made through the country to procure funds, and form district societies to aid what is called the 'Primary Society.' Mr. Thomas preached at Bath, but so unmoved were the people that he says, 'I thought I should get nothing here; but some woman, after hearing the case, sent in one penny. I thanked them, and set down, *Bath*, 1d.' This seemed to have moved the ecclesiastical pride of Bath, and our collector ultimately went away with £20.

THE

BAPTIST REPORTER.

NOVEMBER, 1863.

WHAT IS CHRISTIAN BAPTISM?

MANY regard this inquiry as *the* vexed and vexing question that disturbs the churches more than any other; they wish we were all "well rid of it," and would consider themselves greatly relieved if they never heard the outlandish word "baptism" again.

But we cannot get rid of it; for it is in the Book which is guarded by an awful malediction, threatened upon all who take from, or add to, its words. In that Book we find it enjoined as a divine commandment, and obeyed as an unquestioned duty. Precept and example unite to enforce its due observance now as ever, and for ever.

Clearly, then, we cannot be justified in avoiding the question. Baptism, as mentioned in the New Testament, must mean something. What does it mean?

When a Hebrew child, on the day of the Passover, inquired of its parents, "What mean ye by this service?" an explicit answer was given. Can no such explicit reply be given to the question, "What mean ye by christian baptism?" The Passover was in commemoration of one great historical fact, which it illustrated or pictured perfectly. Christian baptism illustrates two great historical facts, which it also pictures perfectly.

The history of man's redemption tells us that God, from the date of the ruin of man by the sin of disobedience, in consideration of his weakness, instituted observances which should continually bring to his recollection the gracious promise he had made of a Deliverer. Hence the institution of sacrifices by death; which illustrated, pictured, or set forth the great atoning sacrifice which would, in the fulness of the times, be made for the sin of the world.

The antediluvian and patriarchal ages were thus reminded at once of their own sin and an atonement for sin. Sacrifice by the shedding of blood, and the yielding up of life, was a perpetual picture ever before their eyes.

The offering of sacrifices was continued under the Law, by the express command of God to Moses, with several solemn appendages. But two other observances of the same character, as pictorial representations, were added—the passover, to remind them how the angel passed over those who dwelt where the marks of the blood were found; and the scape-goat to pre-picture

the "Lamb of God which taketh away the sin of the world."

These three institutions—sacrifice, passover, and scape-goat—among the most prominent and significant in the Jewish ritual of service—were observed by that people, with more or less punctuality and spiritual discernment of their purpose, until the advent of the Redeemer.

But we beg the reader to bear in mind one important fact—they each and all pictured, in one form or other, the sufferings, blood, and death of Christ as an atonement for sin.

At length the Son of God was manifested, and having made his soul an offering for sin, he died and was buried, and rising again from the dead on the third day, he ascended on high, that through death he might destroy him that had the power of death, that is, the devil.

Having thus obtained eternal redemption for us, ere he returned to his Father and our Father, to his God and our God, he gathered his disciples around him, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

From the wording of this commission we learn that their first duty was to "preach the gospel to every creature."

But what is the gospel? and where shall we find in the divine records its most precise and perfect definition?

Paul gives one. We quote it in full—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

Closely considering this declaration of the apostle we find that he is careful to bring to their remembrance the two great facts which he first announced to them, viz., that "Christ died for our sins," and that "he rose again the third day," affirming, also, that these were in accordance with the scriptures; these two facts constituting the gospel which he preached unto them. And thus in all other places, as recorded in the "Acts" and his own Epistles, he fully preached the gospel of Christ. "Jesus and the resurrection" was his constant and unvarying theme.

And contemplating these two facts—the death and resurrection of the Son of God—we discover in them a peculiar adaptation to the condition of man, providing, as they do, for the two great wants of his nature—the death of Christ being an atonement for the sin of his soul, and the resurrection giving him hope that his body shall rise again.

It will be perceived, also, that from these accomplished facts every promised blessing flows—pardon, peace, hope, love, and joy; adoption, righteousness, and sanctification; ending in the redemption of the body from the power of the grave, and eternal life.

Wherever this glorious gospel of the blessed God was proclaimed, it was accompanied by power from on high—the Holy Ghost sent down from heaven, convincing men of sin, and shining into their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

It is easy, because it is natural, to conceive how one of these Corinthians, thus brought to the knowledge and enjoyment of the bless-

ings of the gospel, would, from motives of gratitude and duty, ask, "What is now required of me? What can I do to show that I am a believer in him who died for my sins and rose again for my justification?" The only immediate answer we can conceive would be in conformity with the words of the commission of the Lord Jesus, "he that believeth and is baptized shall be saved."

But why baptized? The answer is at hand—that he might set forth, or represent as by a picture, his personal faith in the death, burial, and resurrection of Him on whom he now rested all his hopes of salvation.

And hence it was that the apostle, addressing those who, believing in his name, had been baptized into Christ, and so put on Christ, reminded them of what they had done in these expressive words, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And again—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

These remarkable passages are fully descriptive of the form and process of christian baptism. In one aspect we notice a re-representation of the old picture of an atonement for sin by sacrifice unto death, but with one addition, picturing to us the lively hope of resurrection from the grave.

And here we may just mention that in the institution of the "Supper" we have again a pictorial representation of the great atonement for sin, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

In all these pictorial representations, from the beginning, a thoughtful and devout person will recognise the wisdom and grace of God. He made to our first father a promise of a Saviour; but knowing how prone his posterity would be to neglect or forget it, he appointed visible observances, that they might, by these lively and significant figures, bring that promise to remembrance until it was actually fulfilled. Hence the sacrifice, the passover, and the scape goat, were until Christ. Again, redemption being accomplished, he appointed the observance of two new visible ordinances—one initiatory, by which the believer pictures his own personal faith in the Redeemer's death, burial, and resurrection; and the other commemorative, showing forth his death till he come, when he will redeem the body from the power of the grave.

Who does not perceive in all these pictorial representations not only a peculiar adaptation to the facts they illustrate, but a harmony and a beauty that must excite admiration? They need not, however, cause us to wonder. They were all appointed of God, whose work is perfect.

And yet man would fain be meddling. It was one of the last complaints which the Lord made by Malachi of his ancient people, that they had changed or gone away from his ordinances. We are all ready enough to blame them for so doing, for it was a serious offence. But have any among us exposed themselves to the same complaint?

We judge no man. To his own master he stands or falls. Neither do we intend in this attempt to give any further reply to the question prefixed than that which we have already written may furnish, viz., that christian baptism is, whatever else it may be shown to signify or

exhibit, in its leading features, a likeness or picture of a believer's faith in the death, burial, and resurrection, of the Son of God. But we may be permitted to inquire if any of the now various forms in which some christians administer the ordinance are equally significant of those great facts of redemption? Is sprinkling? or pouring? or wetting?

There is one view of christian baptism, in our estimation, of essential importance, to which, ere we close, we would venture to direct special attention. We refer to its observance, as the personal act and deed of the believer, by which he voluntarily avows his allegiance to Christ, and enters his kingdom. That the kingdom of Christ on earth is a spiritual kingdom, all evangelical christians readily and willingly allow. Indeed, our christian brethren of other evangelical denominations recognize this essential principle as well as ourselves; for their practice, to a greater or lesser extent, whether Episcopalians, Presbyterians, Independents, or Methodists, is to require some evidence of personal piety. And they do right; for we cannot enter the kingdom of heaven by proxy. "Ye are all the children of God by faith in Christ Jesus."

To maintain inviolate the spirituality of the kingdom of God in the world is, or ought to be, the supreme desire of every christian. National christianity is a non-entity—it does not exist, it never did, and so far as we can see it never will; for as human beings come into the world and grow up, they must become new creatures in Christ Jesus before they can enter his kingdom. "The kingdom of God is within you," and therefore that kingdom cannot, with truth, be said to extend beyond the hearts it reaches, and in which it exists.

But for their own ambitious or selfish purposes designing men introduced what has been called "National Christianity." And how did they effect their purpose? Not by the apostolic mode of individual conviction and conversion. That would be too tedious. And therefore they resorted to the more expeditious process of making converts by admitting men, women, and *infants* within the pale of what they called the "Church." The ancient mode of baptism was retained for ages; at length, assuming power to decree rites and ceremonies, they adopted the more convenient and easy mode of pouring or sprinkling; and ultimately demanding that every infant should be brought to the font, they effectually changed the ordinance both with regard to mode and subjects.

These changes in the mode and subjects of baptism, have materially interrupted the progress of the spiritual kingdom of Christ; men, women, and children, have been led to believe that they were christians when they were not; thus rendering nugatory the imperative commands of God that all men must repent and believe the gospel. For this reason we cannot but regret that the majority of really christian people in this land, by the observance of infant sprinkling, buttress up and strengthen one of the main pillars of the Romish or Church and State system; for without their support that crumbling pillar would soon totter to its fall. Nay, were the two great congregational bodies of this country, agreeing as they now do on nearly all other matters, to unite in maintaining the "one baptism" of the believer only on a profession of his faith, as an essential element in the spiritual kingdom of Christ, we might indulge cheerful hope of its more rapid and universal extension.

But be this as it may, "there is a future for the baptists," and

they can afford to bide their time. Our fathers did good battle for the true meaning of the untranslated Greek word "baptizo," and notwithstanding ignorance or prejudice, the sprinkling of babes is now regarded, by an ever-increasing number, as uncommanded and unprofitable, and often a delusion and a snare.

Let none among us, then, bate one jot of heart or hope for the restoration of this ordinance to its primitive observance. Christian baptism is of God, and must stand. We who hold by it are set for its defence and conservation. Let us never flinch or fail in our duty. Our fathers were a feeble few. We are many and almost mighty. Shall such men as we flee? or worse, by a spurious charity, shall we be tempted to compromise our heaven-taught principles? or worse still, shall we hold dalliance with disobedience, or fall asleep in the arbour of self-indulgent repose? NEVER! Ten thousand times—NEVER! Rather let us adapt and adopt, though we expose ourselves to the charge of vain boasting, the declaration of glorious old Athanasius, "BAPTISTS AGAINST THE WORLD, FOR THE INTEGRITY OF DIVINE ORDINANCES AND THE SPIRITUALITY OF CHRIST'S KINGDOM."

Spiritual Cabinet.

GOSPEL TREASURES.

In a world which looks down on poverty, where beggars are counted offscourings, and the respect is often paid to wealth that is due only to worth, a considerable fortune will secure its possessor from contempt, and a splendid one secure his introduction to the proudest circles of the land. Yet how much higher are the rewards which the treasures of the Gospel secure to him who, though poor in this world's goods, is rich in faith? Lifting "the poor from the dust, and the needy from the dunghill to set him with princes," they introduce him to the presence of the Divine Majesty and the palace of the Great King—to the society of angels and the communion of saints—to the general assembly of those high-born and first-born, compared with whom in point of worth, or dignity, or lofty and enduring glory, your kings are but worms of the dust. Again, if wealthy, you may reside in a splendid mansion, but it is to leave it one day for the narrow house; you may pamper the body with the costliest luxuries, but you are fattening it for worms; nor can the flashing blaze of a thousand diamonds blind our eyes to the melancholy fact that this gay, beautiful, charming form shall, stripped of all that bravery, be wrapped in a shroud, nailed up in a coffin, and thrust down into a black hole to rot. But give me the treasures of redemption, my food is manna, and my wine is love; my sweet pillow the bosom of the Son, and my strong defence the arm of Almighty God; my home that palace, eternal in the heavens, where angels' harps supply the music, and woven of Jesus' righteousness the robes are fairer than angels wear. Again, the bankrupt who succeeds to a fortune is placed in circumstances to pay his debts. Is there a stain on his honour, he wipes it out, and relieves himself of

a load which lies heavy on the heart of an honourable man. Henceforth he neither fears to examine his accounts, nor look all men in the face; and on the day when he summons his creditors to pay his debts in full, he is esteemed a happy, applauded and fêted as an honourable, man. But possessed of the treasures of the Gospel, I am enabled to pay debts whose sum no figures can express, nor long ages in hell atone for; with Jesus' infinite merits I pay God all his claims; and obtaining a full discharge from the hands of Eternal Justice in the High Court of Heaven, I lift up my head, not only before men but before angels; not only in the presence of holy angels but of a holy God; and looking round on conscience and the Law, on Death and the Devil, challenge them all, saying, "It is God that justifieth, who is he that condemneth?"

A treasure! So men speak of the child who, like a beautiful flower with a worm at its root, may droop and die;—of fame won on a stage, where the spectators who applaud to-night may hiss to-morrow;—of riches that, like scared wild fowl on the reedy margin of a lake, take to themselves wings and fly away. But how much worthier of the name the Friend who never leaves us; health that sickens not, and life that dies not; love that never cools, and glory that never fades; a peace that troubles may disturb but do not destroy—being to it but the raging tempest that shakes the arms of a tree which it cannot uproot; the swelling, foaming, angry billows that toss the bark which, securely anchored, they cannot part from its moorings nor dash on the surf-beaten shore!

The unspeakable value of those blessings of divine mercy, pardon, peace, and grace, represented by this treasure may be tested in a simple way. In London, within whose heart there is gold in more senses of the expression than one, stands a building with armed sentinels by its door, and at its table directors with the fate of empires, with war or peace, want or plenty, in their hands. Entering by the guarded portal, and passing through the bustle of a crowded hall where Mammon sits enthroned, and gold coins are tossed about like pebbles, and silver, as in the days of Solomon, seems nothing accounted of, you descend, by strongly protected passages, to a room whose walls, divided into compartments, are formed of massive iron. Around you there are heaped, pile on pile, not thousands, but millions of money—the wealth of a great nation—the price of crowns and kingdoms. You are in the strong room of the Bank of England, one of the wonders of the world. Now, from his loom where the shuttle flies from early morn into the night, take a poor, pale-faced, but pious weaver;—from the dark mine, where any moment he may be drowned by water, blasted by fire, suffocated in the choke-damp, or buried beneath falling rocks in the bowels of the earth, take a poor, begrimed, but pious pitman—and placing either in that room, offer him all its treasures on condition that he parts with that in his bosom! He would spurn the glittering bribe, saying as he returned to bless God for his brown bread and lowly home, "Get thee behind me, Satan;" or, "Thy money perish with thee!" With this blood-bought treasure he will rather die than part, saying, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof; the gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of pure gold; no mention shall be made of coral or of pearls, for the price of it is above rubies." *Dr. Guthrie.*

Poetry.

LIGHT AT THE EVEN-TIME.

Light at the even-time!
Oh, blessed hope, when on the waters dark,
Faith's straining eye can scarce discern the ark,
And the poor dove, in weary flight around,
No olive branch has found!

Light at the even-time!
Oh, blessed hope, when brightest suns have set
In strange eclipse, while it was noonday yet,
And we remain in chill and silent fear
Within the shadow drear!

Light at the even-time!
Oh, precious promise, shining through the gloom,
When a sad nation stands around the tomb
Where Genius sleeps, and dearest hopes are laid,
Low in death's awful shade!

Light at the even-time!
Oh, cheering thought, when Thy mysterious ways
Leave us, O Father, in the strange amaze
Where faith can only anchor on that word,
"So hast thou willed, good Lord!"

Light at the even-time!
Yes, suddenly and dark the thunder-cloud
May wrap the skies of noon in deepest shroud,
But the sun is not quenched,—a golden ray
Shall come ere close of day.

Light at thy even-time!
Oh, God of love, no darkness dwells with Thee,
And in Thy light at last we light shall see;
Thy covenant of promise faileth never,
True to the faithful ever!

Light at the even-time!
Let us walk forward, through the cloudy day,
Till we arrive where storms are passed away,
And all eternity's disclosures tell
God hath done all things well!

Reviews.

Why I was an Atheist, and why I am now a Christian. A Statement delivered at Taylor's Depository, Newington Road, London, on Tuesday, August 18, 1863, by J. B. Bebbington (late Editor of the Propagandist). London: H. J. Tresidder. Price Threepence.

ANOTHER convert from the ranks of unbelief. Our old friend, THOMAS COOPER, never advanced so far into the dark regions of disbelief in God and his Christ as this man, or the more notorious JOSEPH BARKER. COOPER never denied God; and while he told us that he "knew him not," he declared, "I love the Nazarene." This afforded us at the time a gleam of hope that he would one day, by the grace of Christ, return to his first love; and we adore that grace which has, ever since we buried him with Christ in baptism, enabled him to walk in newness of life. God forbid that we should ever cease to pray that he may be faithful unto death!

This pamphlet may be regarded as another beacon, set up to warn the young and ardent voyager through life to keep at safe distance from the rocks and shoals of unbelief, for although he might escape the peril, he would suffer loss.

When a youth, J. B. B. became a teacher in a village sabbath school conducted by the "Primitives." Conceited and contentious, he began by ridiculing their humble attempts to do good. His next steps were in the direction of doubt and disbelief. He says:—

"I travelled eight miles to procure the famous 'System of Nature,' commonly attributed to Mirabaud, really by D'Holbach. It was late on Saturday night when I set out to return home with this treasure. I was disappointed that I could not begin to read it as I walked along; I managed to cut it open with a knife even as I journeyed in the darkness. I devoured that book. I yielded myself up to the dangerous eloquence of the Frenchman. From that moment I was lost. Faith in God, in immortality, was gone. A God-forsaken apostate, I had accepted the creed of despair.

Now, had I come into contact, just at this time, with any judicious minister of the gospel, possibly I might have been saved. But the men of whom I have spoken were utterly incapable—of course I intend not the slightest reproach to them—of dealing with my difficulties. I had played with edged tools, and the proverbial result had followed: I had now developed into the unbelieving, sneering Sadducee. I was always on the watch for a blunder on the part of the preacher. On one occasion I laughed outright in chapel. They talked of expelling me from the Sunday school. But they prayed for me instead, and sadly predicted that I should become an infidel. Alas! the work was already accomplished.

I did not yet give up attending a place of worship, but I commenced to travel to the nearest town, Burslem, and frequent the baptist chapel there. I even took my place as a teacher in the Sunday school. The place was full of—what ought to have been for me—touching associations. Here I had been taken regularly till removed from the care of my remaining parent. Here for many long years had the kind friend, who was now my guardian, been active in the capacity of deacon and trustee. Here lay buried the father I never knew. The preaching was of a much higher order than that to which I had been accustomed, but it came too late. I listened for years to the ministrations of the Rev. William Barker. After teaching the children to read the Bible in the school on Sundays, I went home to devour the 'Exegesis of Strauss,' which Thomas Cooper was then engaged in publishing. From *Cooper's Journal* I culled out arguments with which to puzzle Mr. Barker in his bible class. Finally, I withdrew altogether from chapel attendance; I walked about the fields on Sundays, sketching the trees and cottages, and muttering very fine things about nature, destiny, humanity, and the godless millenium.

The next thing was an attempt to propagate my notions. I attacked open-air preachers. I had found out the *Reasoner*, published by Mr. George Jacob Holyoake; so I went about teazing ministers with the said *Reasoner*. I left it at their houses, and sought interviews with them afterwards. I attended their chapels and churches in hopes to hear allusions to myself, or the *Reasoner*, from their pulpits. Some of them talked kindly and affectionately with me, others rather differently."

These extracts tell us how he first wandered. We have not space to follow him in the dark and devious path he trod down to the dismal regions of atheism. Let those who think lightly of such matters read his narrative, which he thus concludes:—

"I have almost done. Before I sit down let me express my deep and bitter regret that I should have embraced a life of godlessness, that I should have attempted the propagation of that godlessness. It is my earnest hope that my experience may prove a warning to some—may at least be sufficient to make some pause before entering on a course which will acquaint them with the deepest sorrow, with the direst anguish. I am not going to hold out threats of torturing death-beds—I have seen the atheist die in peace—sad, mournful, resigned to the dread fate of annihilation, but yet in peace. But I tell you that if you lose hold of faith in God and in the future—unless feeling have lost all domain over you, unless the empire of the heart is broken; your days shall be days of wretchedness, your nights shall be nights of horror. You shall contemplate all whom you love, the wife of your bosom, and the children of your hearth, and shudder as you reflect that, in a few years at most, death will for ever and ever divide you. You shall awake at night, and as annihilation confronts you, the cold and clammy sweat shall bedew your frame. Be true to yourselves, despise not the dictates from within. I have told you that the last prayer of a dying father

was offered for me. That prayer has followed me through life. I think it was Pemberton, a man of genius, well known in the unbelieving world, who said, that he was evermore pursued by the 'clank, clank' of the key which he threw behind him as he quitted his father's house for ever. 'I have heard it,' he exclaimed, 'in the midst of battle, louder than the roar around.' And that prayer has flashed across my mind in the most unaccountable manner, under the strangest circumstances possible. The theory of calculation, of utility, so vaunted by Secularism, has not been able to keep me from grave irregularities. I confess with sorrow that passion has again and again overborne calculation; in tears of blood have I repented. But that prayer has rung in my ear above the festive din of midnight revelry. Yet did I hush it away as the fond superstition of a devoted but mistaken father. Sometimes, indeed, it fortified my unbelief. I said to myself, 'my father prayed, yet I am *here*; behold the futility of prayer!' Yet, as his last breath was spent in prayer for those he left behind, I hope that mine will in like manner be spent; and that I shall depart, not to the cold and cheerless annihilation pictured in the atheist's creed, but to that high and glorious destiny revealed by christianity, a blissful immortality."

Christian Activity.

LAY AGENCY.

AT the recent Conference of the Evangelical Alliance, held in Dublin, the Rev. John Hall, Presbyterian, read the following paper on Lay Agency:—

"An immense variety of topics might be discussed under the comprehensive heading of lay agency. Indeed, the most interesting problems of church work at the present time come under this general designation. Shall we have deaconesses, or protestant sisterhoods, to fill a space yet unoccupied in our christian ranks? and if so, under what rules and arrangements? Do the Bible-women, to whom so much attention has been deservedly given in London and elsewhere, come up to the idea of such a sisterhood? or do they only show how widespread is the feeling that somehow woman must have a share in the great business of benevolence? Scripture readers and sabbath school teachers, again, come under this general description, and how much may yet be said—not about their value in the service of truth—but about the best means of rendering them efficient to the highest attainable point! The whole subject of lay preaching is also suggested by the title. On this, at the present time, perhaps the largest amount of inquiring interest is concentrated. The zeal, activity, and, we believe, the usefulness of various persons who have been engaged in this work, the amount of acceptance they have had with the people, the remarkable and unexpected development of gifts on the part of some of them, and the very difference of opinion obtaining regarding their position and efforts,—all tend to invest the subject with importance, while, perhaps, increasing its delicacy and difficulty. We are not to argue the question of lay effort in general at this time of day. The principle is admitted everywhere, and preached in all places where the whole truth is set forth. Lay effort is partially systemised in the various bodies that have the Church of Scotland for their type. However elders may discharge their duties—and we know that multitudes of them are zealous and efficient—there is no doubt that, by the theory of their office, they constitute a well-defined, regulated body of lay assistants to the ministry, aiding in a spiritual work, and yet, for all practical purposes, separated from the ministry and retaining their place among the people. The same thing is true, in practice, among our Congregational brethren, who will acknowledge with gratitude the good services rendered by their deacons. Nor need I say how efficiently and systematically the numerous and zealous communities that bear the honoured name of Wesley retain the impress of his wonderful organising power in their class-leaders and stewards, to say nothing of local preachers.

In this state of things it were idle to

debate the question, 'Should we have lay effort and lay assistance?' The churches have long ago settled that, and any question that is now raised among them on this point respects increase of quantity and improvement of quality. They have not, however, settled in any definite or satisfactory way, 'Is it good that the public preaching of the Word should be undertaken by laymen?' I am aware that a certain ultra-spiritualism would summarily dismiss the whole thing by denying any such distinction as that between the ministry and the laity. But it is not possible to ignore such a distinction. There are certain persons recognised in scripture who are to labour in the Word and doctrine, and there are certain others who are to honour them in the Lord. There are certain persons recognised in scripture who are to rule and admonish, and there are certain others who are to obey them that have the rule over them. There is, therefore, in the New Testament the distinction — plain enough for all practical purposes — between the ministry and the laity. We can agree about this without raising any question about orders, or attempting to settle what is the essence of ordination. Then the query comes to be, Is it lawful that persons should, while remaining among the laity, declare the gospel to their fellow-men? So stated, there seems to be only one answer that we can give. What is preaching, after all, but speaking about spiritual things loudly enough to be heard by a company more or less large? Then it comes to be a part of the right of a British subject to utter his thoughts to his fellows on religious as well as other subjects. He may address them on science, on politics, on sanitary reform. Why should he not on religion? Regarded thus, we are wasting our breath in asking, 'May laymen preach?' Of course they may. In the exercise of a right, which the people of the United Kingdom have long prized, and which, we trust, even Spain will yet have — they may utter freely their convictions on religious as well as on other subjects. An ingenious friend once set a trap for an opponent of unordained preachers in this way:—'I am a layman, and my companion does not know the saving truth that is dear to me. May I not tell it to him?' 'Of course.' 'Suppose there are two, may I instruct them together?' 'To be sure.' 'Suppose there are four, may I instruct them so?' 'Undoubtedly.' 'And suppose there are eight, eighteen, or twenty-eight, may I teach them together?' 'Well, I dont see any objection.' 'And what is that but conceding that a layman may lawfully preach?' The opposing gentleman was, if not convinced, at least silenced.

But it will be perceived that it is one thing to admit — what cannot be denied — the right of free speech on religious topics, and it is quite another to say what course the church is to take in relation to the exercise of this right. Three lines of conduct are open to her. She may hold aloof altogether, and it will then be suspected that ministers are jealous of their peculiar privilege of lecturing every one, and being lectured by none; or she may leave the matter just where it is now, and the result will be certain inconveniences, to which I shall advert by and by; or, as the third, and we think the best way, she may turn her attention to this subject, recognize the lay preacher as coming in the succession of the Evangelist of the New Testament, and so turn to the best account an outgrowth of religious life which the Church could not repress if she would, and which it would be wrong to put down if she could. I take leave to submit one of two considerations that seem to indicate the propriety of something being done, though they do not perhaps very definitely point out the appropriate line of procedure. A Christian man, we have said, has an undoubted right to express his religious convictions to his fellows. He may do this, because he is a British subject, to as many as will listen. I have no right to inquire into his opinions or character, if the hearers are satisfied. But if he find it convenient to ask for my school-room, or pulpit, or even an announcement from the pulpit, he asks me to become a party in some degree with him, and he gives me a right to ask him, 'What do you teach? Are you apt to teach? And is your character such that I can with safety to myself and comfort to the people recommend you to them?'

Now, these are questions which the person himself is often the least competent to decide upon and determine. We are all of us poor judges of ourselves. Even strong-minded and able men have often a weakness for attempting that which they are least fitted to accomplish. Then, how are questions like the above—just and natural—to be answered? On the present plan inconveniences like the following sometimes arise. A minister is about to go to the pulpit when a stranger, just introduced, asks permission to supplement his sermon by twenty minutes of an address. The minister neither knew the man nor his communication. He might be fitted to edify the people, or he might not. It was at a time when religious feeling was deeper than usual in the community, and when the addresses of some excellent laymen had been the means of producing happy impressions. The situation was peculiarly embarrassing, and as the experience was my own, I can declare how deeply painful it was to decline the offer, and appear to the applicant a hinderer of the Lord's work. Yet, subsequent observation showed that it was the proper course. Then what is to be done? How is this to be avoided? The only thing that seems practicable is, that christian persons anxious to serve the Lord in this way should present themselves to some body of christians, satisfy them of their soundness in the faith and general excellence of character, and obtain their approbation. These two points would ordinarily be sufficient, for the experience of the last few years abundantly shows that God owns men in the teaching of others who could never come up to even the most modest standard in the matter of general knowledge. We do not see why any right-minded man should hesitate to ask a definite position by means of the brotherly recognition of a community of christians; and I am assured that most persons would attach more importance to such public recognition than to any number of those unsatisfactory documents called 'certificates' from A, B, and C, of which, when you have read them, you are inclined to say, 'These certificates are all very good, but who certifies for the writers of them?'

But it might sometimes happen that such persons shun identification with any one community, lest it should narrow their sphere of labour among others; or very rarely it might happen that no existing community would in all respects satisfy a zealous lay preacher. Yet it seems to me even such cases as these are not desperate. This Alliance commands—we say it with profound gratitude—the confidence of nearly all those who are likely to regard lay-preaching favourably. A committee appointed by this Alliance might make all the necessary inquiries, satisfy itself of the soundness in the faith and personal excellence of such volunteers, and give such assurance as would obviate many present difficulties. All this could be done without assuming any of the functions of a church, and without, even in appearance, limiting the range of the gifts which the Holy Spirit is pleased to distribute.

From close and anxious observation, the writer is satisfied that some such course as this is needed if lay preaching is to become an actual and reliable power in the church. That it should become such a power is extremely desirable. There is a certain freshness about the unprofessional and direct manner in which intelligent laymen express their religious convictions. They are not fettered with 'Rules for the composition of a sermon.' For many reasons the people like to hear them make the effort to speak. Here, then, is a power at our command, and the question is, are we to take and utilize it, or, by leaving it to irregular, desultory, and adventurous exercise, shall we lose the service it might render, or see it with bitter mortification turned into a positive evil? Because, unhappily, the people who most need lay-preaching are in the mass the worst judges of suitable lay preachers; and with them the more recent the change of life, and the more distinguished the career of crime abandoned, the more exciting the service. But I submit that this is neither in accordance with the teaching of Scripture nor with the dictates of Christian prudence; and there is no way in which it can be guarded against but the kindly and friendly recognition by the Church of the evangelist's labours, and the honest

attempt to turn them to the best account.

It will be seen then, in conclusion, that the lay preacher has a right to proceed, as a British subject, unquestioned by any one; that when he asks anything implying the countenance of the Church or her ministers, he gives her or them the right of enquiring into his doctrine and manner of life; that no right-minded man should hesitate about meeting these inquiries, and obtaining recognition thereupon; and that thus the lay preacher is placed in a definite position, and is upborne by the influence of a body of brethren, and commended by their approbation to the confidence of others. Thus the selfish and interested proceedings of the unworthy, and the errors of the ignorant, or the absurdities of the weak, would be discouraged, and the hands of the intelligent and reliable greatly strengthened. Thus the regulars and the volunteers in the Lord's host would be the better able to co-operate harmoniously, and without much risk of being in each other's way. The regulation, not the repression, of this agency would be secured, the pulpit would be strengthened, and, by God's blessing, the gospel might be brought into many a crevice and cranny of society where at present the ministry seems unable to penetrate."

Revivals and Awakenings.

A REVIVALIST'S ADDRESS.

AT a meeting of the friends of revival movements recently held in London, the propriety of erecting a large preaching place in the East of London, for the great masses of the people who attend no place of worship was brought under consideration.

"After several prayers had been offered, scripture read, and hymns sung, Richard Weaver delivered an address upon this subject. He said that he had been twelve months praying about this hall. The Lord had continually spoken to his heart. 'Richard, go try and do something for the poor fallen men and women in yon East of London.' By day and by night he had had it laid upon him to try and get the poor, degraded, dirty hands and hearts of these people made clean and respectable. But how was it to be done? It would take a deal of money. Still there were riches in Christ—he could plead with God. What is money? Why, God could send a boatload of money. It wanted faith. See what those men of faith in Heb. xi. did by trusting God. It is not what *they* did, not what Moses did, not what Joshua did, but really what God did. We think a good deal too much of what 'I do.' I used to write to the *Revival* at one time. People say, 'Richard, you never write to the *Revival* now.' 'I'll tell you how that is. One day I sat down and wrote, and when I looked over the writing, I read so much about I—'I did this,' 'I went to such a place,' 'I preached,' 'When I spoke, the people,' &c. I saw there was so much of I, that I tore the paper up. Let other people write about us. It wouldn't do. We must have more about Christ, and what he says. Well, now, about the hall. It isn't to be Richard Weaver's hall. I don't want the people to come and hear me; I'm popular enough—too popular by half; too many come to hear me; I don't know how it is. It is not because I am more holy than others, I'm sure of that; but yet they come. People sometimes send for me to come, and think that if they send me money, they will induce me to go. One lady wrote and said she would give me £20 if I would come only for one night, but I said, 'I am not like Judas, I don't preach for money. Before I go to any place, I must know that God would have me go there. I wouldn't go for all the world to any place if God didn't say, 'Go to that place.'

But turn to Mark xi. 24. See there, Jesus says, 'Therefore I SAY unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' He also

says, 'Be it unto thee according to thy faith.' Now we must pray in faith. When we want a thing, we must lay our want upon the atonement by the arm of faith. 'Abide in Me.' 'If ye abide in Me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.' Here is the spirit of faith and the spirit of communion. 'Ye have not because ye ask not.' We have need of men of faith, and men of prayer. We have plenty of men with oratory, men who like to be heard; but where are our Luthers, our Whitefields, our John Wesleys, our Fletchers, our Bunyans? Look at Baxter and Knox; see what these men did. We ought all to be like these, so that by our *example*, our *life*, and *labour*, our work may tell, our works may live and spread. When we go we should be as men missed out of the world. So was it with these men, they live after their death, or, more properly, after falling asleep. Bunyan lit up a dim light in Bedford prison yonder; but the light is not dim now—it spreads and burns brightly. We are fellow-labourers with Bunyan. My brothers, we must have faith and prayer; don't divide them. The two oars must pull together—believe and pray, and you'll bring the blessing down. Oh, listen to these words of Jesus, 'Therefore I SAY unto you,' &c. Why, we seem surprised when God answers us, as though we have never prayed for the thing. I remember a man who told me he had been in great need. He knelt down with his family one night and prayed for God to help him. Next morning a registered letter came. The man with trembling hand signed the little bit of paper, and when the postman was gone, and he opened the letter, he found inclosed two five pound notes. He lifted up his hands in surprise, saying, 'I never expected this.' His little boy said, 'Why, father, did'nt you ask God for it?' We go to the Lord and ask, and we think we shan't have. Nay, we must go in faith—go empty-handed, but come back full. There are many doors without latches to faith. Look to Jesus by faith, and ask in prayer. Many go to the door and then go back again; but faith rises, opens the door, goes right in, and comes back loaded with heavenly blessings, like the spies who brought back the grapes and fruits of Canaan. When we want a thing, if it be right and God's will for us, then let us go to Him with believing, persevering prayer. If we do not get it now, let us persevere. 'I will not let Thee go, except Thou bless me.' 'And He blessed him *there*.'

'Therefore I SAY unto you, I (Jesus) say unto you,' my fellow labourers. Here are no ifs and buts. The Master, it is true, may try our faith. He did so to the poor woman. She wanted her child cured. She asked of Him. He said, 'It is not meet to take the children's bread, and cast it to dogs.' The woman said she would have a crumb. She held on in faith; she prayed on for her child. Then the Master said, 'O woman, great is thy faith; be it unto thee even as thou wilt.'"

There is a ready roughness about this address which some may not admire; and yet its sincere earnestness goes more directly to its purpose than a studied and elaborate oration. We shall be curious to know what effect it produced.

Narratives and Anecdotes.

DANIEL O'CONNELL ON NEGRO EMANCIPATION.

(*Concluded from page* 314.)

"WE next refer to your declaration that the two races, viz, the black and white, cannot exist on equal terms under your government and your institutions. This is an extraordinary assertion to be made at the present day. You allude, indeed, to Antigua and the Bermudas. But we will take you to where the experiment has been successfully made upon a large scale—namely, to Jamaica. There the two races are on a perfect equality in point of law. The law does not recognise the slightest distinction between the

races. You have borrowed the far greater part of your address from the cant phraseology which the West Indian slaveowners, and especially those of Jamaica, made use of before emancipation. They used to assert, as you do now, that abolition meant destruction; that to give freedom to the negro would be to pronounce the assassination of the whites; that the negro, as soon as free, would massacre their former owners, and destroy their wives and families. In short, your prophecies of the destructive effects of emancipation are but faint and foolish echoes of the prophetic apprehensions of the British slaveowners. They might, perhaps, have believed their own assertions, because the emancipation of the negroes was then an untried experiment. But you—you are deprived of any excuse for the reassertion of a disproved calumny. The emancipation has taken place; the compensation given by England was not given to the negroes, who were the only persons that deserved compensation. It was given to the so-called 'owners.' It was an additional wrong—an additional cause of irritation to the negroes; but, gracious Heaven! how nobly did that good and kindly race, the negroes, falsify the calumnious apprehensions of their task-masters? Was there one single murder consequent on the emancipation? Was there one riot, one tumult, even one assault? Was there one single white person injured, either in person or property? Was there any property spoiled or laid waste? The proportion of negroes in Jamaica to white men is as 300 to 60 or 80 per cent. Yet the most perfect tranquility has followed the emancipation. The criminal courts are almost unemployed; nine-tenths of the jails are empty and open; universal tranquility reigns. Although the landed proprietors have made use of the harshest landlord power to exact the hardest terms by way of rent from the negro, and have also endeavoured to extort from him the largest possible quantity of labour for the smallest wages, yet the kindly negro race have not retaliated by one single act of violence or of vengeance; the two races exist together, upon equal terms, under the British government and under British institutions. Or shall you say that the British government and British institutions are preferable to yours? The vain and vapouring spirit of mistaken republicanism will not permit you to avow the British superiority. You are bound, however reluctantly, to admit that superiority, or else to admit the falsity of your own assertions. Nothing can, in truth, be more indicrous than your declaration in favour of slavery. It, however, sometimes rises to the very border of blasphemy. Your words are, 'God forbid that we should advocate human bondage in any shape.' Oh, shame upon you! How can you take the name of the all-good Creator thus in vain? What are you doing? Is not the entire of your address an advocacy of human boudage? Another piece of silliness. You allege that it is the abolitionists who make the slave restless with his condition, and that they scatter the seeds of discontent. How can you treat us with such contempt as to use assertions of that kind in your address? How can you think we could be so devoid of intelligence as to believe the negro would not know the miseries of slavery, which he feels every hour out of the four-and-twenty, unless he were told by some abolitionist that slavery was a miserable condition? There is nothing that makes us think so badly of you as your strain of ribaldry in attacking the abolitionists. The desire to procure abolition is in itself a virtue, and deserves our love for its charitable disposition, as it does our respect and veneration for its courage under unfavourable circumstances. Instead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. If they err by excessive zeal, they err in a righteous and holy cause. You would do well to check their errors and mitigate their zeal within the bounds of strict propriety, but if you had the genuine feelings of Irishmen, you never would confound their errors with their virtues. In truth we much fear, or rather we should candidly say, we readily believe that you attribute to them imaginary errors for no other reason than that they really possess one brilliant virtue, namely, the love of human freedom in intense perfection. Again, we have to remark that you exaggerate exceedingly when you state

that there are fifteen millions of the white population in America whose security and happiness are connected with the maintenance of the system of negro slavery. On the contrary, the system of slavery inflicts nothing but mischief upon the far greater part of the inhabitants of America. The only places in which individual interest is connected with slavery are the slaveholding States. Now, in those States, almost without an exception (if, indeed, there be any exception), the people of colour greatly exceed the white; and thus, even if an injury were to be inflicted on the whites by depriving them of their slaves, the advantages would be most abundantly counterbalanced and compensated for by the infinitely greater number of persons who would thus be restored to the greatest of human blessings — personal liberty. Thus the old Benthamite maxim of 'doing the greatest possible good to the greatest possible number,' would be amply carried out into effect by the emancipation of the negroes. You charge the abolitionists, as with a crime, that they encourage a negro flying from Kentucky to steal a horse from an inhabitant of Ohio, in order to aid him, if necessary, in making his escape. We are not, upon full reflection, sufficiently versed in casuistry to decide whether, under such circumstances, the taking of the horse would be an excusable act or not. But, even conceding that it would be sinful, we are of this quite certain, that there is not one of you who addresses us who, if he were under similar circumstances — that is, having no other means of escaping perpetual slavery — would not make free with your neighbour's horse to effectuate your just and reasonable purpose. And we are also sure of this, that there is not one of you who, if he were compelled to spend the rest of his life as a personal slave, worked, and beaten, and sold, and transferred from hand to hand, and separated at his master's caprice from wife and family—consigned to ignorance—working without wages, toiling without reward, without any other stimulant to that toil and labour than the driver's cart whip, we do say that there is not one of you who would not think that the name of pickpocket, thief, or felon, would not be too courteous a name for the being who kept you in such thraldom. We cannot avoid repeating our astonishment that you, Irishmen, should be so devoid of every trace of humanity as to become the voluntary and pecuniarily disinterested advocates of human slavery; and especially that you should be so in America. But what excites our unconquerable loathing is to find that in your address you speak of man being the property of man—of one human being the property of another, with as little doubt, hesitation, or repugnance, as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment. It is this that makes us disclaim you as countrymen. We cannot bring ourselves to believe that you breathed your natal air in Ireland—Ireland, the first of all the nations on the earth that abolished the dealing in slaves. The slave trade of that day was, curious enough, a slave trade in British youths —Ireland, that never was stained with negro slave trading — Ireland, that never committed an offence against the man of colour—Ireland, that never fitted out a single vessel for the trade in blood on the African coast. It is, to be sure, afflicting and heartrending to me to think that so many of the Irish in America should be so degenerated as to be among the worst enemies of the people of colour. Alas! alas! we have that fact placed beyond a doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen. Have you enough of the genuine Irishman left among you to ask what it is that we require you to do? It is this: 1. We call upon you, in the sacred name of humanity, never again to volunteer on behalf of the oppressor, nor even for any self-interest to vindicate the hideous crime of personal slavery. 2. We ask you to assist, in every way you can, in promoting the education of the free men of colour, and in discountenancing the foolish feeling of selfishness—of that criminal selfishness which makes the white man treat the man of colour as a degraded or inferior being. 3. We ask you to assist in obtaining for the free men of colour the full benefit of all the rights

and franchises of a freeman in whatever state he may inhabit. 4. We ask you to exert yourselves in endeavouring to procure for the man of colour, in every case, the benefit of a trial by jury, and especially where a man, insisting that he is a freeman, is claimed to be a slave. 5. We ask you to exert yourselves, in every possible way, to induce slaveholders to emancipate as many slaves as possible. The Quakers of America have several societies for this purpose. Why should not the Irish imitate them in that virtue? 6. We ask you to exert yourselves in all the ways you possibly can to put an end to the internal slave-trade of the States. *The breeding of slaves for sale is probably the most immoral and debasing practice ever known in the world.* It is a crime of the most hideous kind, and if there were no other crimes committed by the Americans, this alone would place the advocates, supporters, and practisers of American slavery in the lowest grade of criminals. 7. We ask you to use every exertion in your power to procure the abolition of slavery by the Congress in the District of Columbia. 8. We ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes; and above all, the petitions of their white advocates. 9. We ask you never to cease your efforts until the crime of which Lord Morpeth has accused the Irish in America, of 'being the worst enemies of the men of colour,' shall be atoned for, and blotted out, and effaced for ever. You will ask how you can do all these things? You have already answered that question yourselves; for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere, to make up that public opinion. Where you have the electoral franchise, give your vote to none but those who will assist you in so holy a struggle. Under a popular government, the man who has right, and reason, and justice, and charity, and christianity itself on his side, has great instruments of legislation and legal power. He has the elements about him of the greatest utility; and even if he should not succeed, he can have the heart-soothing consolation of having endeavoured to do great and good actions. He can enjoy, even in defeat, the sweet comfort of having endeavoured to promote benevolence and charity. It is no excuse to allege that the Congress is restricted from emancipating the slaves by one general law. Each particular Slave State has that power within its own precincts; and there is every reason to be convinced that Maryland and Virginia would have followed the example of New York, and long ago abolished slavery, but for the diabolical practice of 'raising,' as you call it, slaves for the Southern market of pestilence and death. Irishmen and the sons of Irishmen have, many of them, risen to high distinction and power in America. Why did not Irishmen and the sons of Irishmen write their names in the brightest pages of the chapter of humanity and benevolence in American story. Irishmen! Our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and French philosophers have proved by many years of experiment that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testimony to the intellectual capacity of Irishmen. Lord Morpeth has demonstrated in the British parliament the superior morality of the humbler classes of Irish in all social and family relations. The religious fidelity of the Irish nation is blazoned in glorious and proverbial certainty and splendour. Irishmen! sons of Irishmen! descendants of the kind of heart and affectionate in disposition, think, oh, think only with pity and compassion on your coloured fellow-creatures in America. Offer them the hand of kindly help. Soothe their sorrows. Scathe their oppressor. Join with your countrymen at home in one cry of horror against the oppressor; in one cry of sympathy with the enslaved and oppressed:

'Till prone in the dust slavery shall be hurl'd—
Its name and nature blotted from the world.'

We cannot close our observations upon the unseemly, as well as the silly attacks you make upon the advocates of abolition, without reminding you that you have borrowed this turn of thought from the persons who opposed catholic emancipation in Ireland, or

who were the pretended friends of the catholics. Some of you must recollect that it was the custom of such persons to allege that but for the 'violence' and 'misconduct' of the agitators, and more particularly of our chairman, the protestants were about to emancipate the catholics gradually. It was the constant theme of the newspaper press, and even of the speeches in the House of Parliament, that the violence and misconduct of agitators prevented emancipation. It was the burden of many pamphlets, and especially of two, which were both written under the title of 'Faction Unmasked,' by protestants of great ability. They asserted themselves to be friends of emancipation in the abstract; but they alleged that it was impossible to grant emancipation to persons whose leaders misconducted themselves as the agitators did. They gratified their hatred to the catholics as you gratify your bad feeling towards the negroes, by abuse of the catholic leaders as virulent as yours is against the abolitionists. But they deceived nobody. Neither do you deceive anybody. Every humane being perceives the futility and folly of your attacks upon the abolitionists, and understands that these attacks are but the exhibition of rancour and malignity against the tried friends of humanity. You say that the abolitionists are fanatics and bigots, and especially entertain a virulent hatred and unchristian zeal against catholicity and the Irish. We do not mean to deny, nor do we wish to conceal, that there are among the abolitionists many wicked and calumniating enemies of catholicity and the Irish, especially in that most intolerant class, the Wesleyan Methodists; but the best way to disarm their malice is not by giving up to them the side of humanity, while you, yourselves, take the side of slavery. But, on the contrary, by taking a superior station of christian virtue in the cause of benevolence and charity, and in zeal for the freedom of all mankind. We wish we could burn into your souls the turpitude attached to the Irish in America by Lord Morpeth's charge. Recollect that it reflects dishonour not only upon you but upon the land of your birth. There is but one way of effacing such disgrace, and that is by becoming the most kindly towards the coloured population, and the most energetic in working out in detail, as well as in general principle, the amelioration of the state of the miserable bondsmen. You tell us, indeed, that many clergymen, and especially the catholic clergy, are ranged on the side of the slaveholders. We do not believe your accusation. The catholic clergy may endure, but they assuredly do not encourage the slaveowners. We have, indeed, heard it said that some catholic clergymen have slaves of their own; but, it is added, and we are assured positively, that no Irish catholic clergyman is a slaveowner. At all events, every catholic knows how distinctively slaveholding, and especially slave trading, is condemned by the catholic church. That most eminent man, his holiness, the present Pope, has, by allocution published throughout the world, condemned all dealing and traffic in slaves. Nothing can be more distinct or more powerful than the Pope's denunciation of that most abominable crime. Yet it subsists in a more abominable form than his holiness could possibly describe, in the traffic which still exists in the sale of slaves from one State in America to another. What, then, are we to think of you, Irish Catholics, who send us an elaborate vindication of slavery without the slightest censure of that hateful crime—a crime which the Pope has so completely condemned—namely, the diabolical breeding of slaves for sale and selling them to other States? If you be catholics you should devote your time and best exertions to working out the pious intentions of his holiness. Yet you prefer—oh, sorrow and shame!—to volunteer your vindication of everything that belongs to the guilt of slavery. If you be christians at all, recollect that slavery is opposed to the first, the highest, and the greatest principles of christianity, which teach us 'to love the great and good God above all things whatsoever,' and the next, 'to love our fellow-man as ourselves;' which commands us 'to do unto others as we would be done by.' These sacred principles are incon-istent with the horrors and crimes of slavery; sacred principles which have already banished domestic bondage from civilised Europe, and which will also, in God's

own good time, banish it from America, despite the advocacy of such puny declaimers as you are. How bitterly have we been afflicted at perceiving by the American newspapers that recently in the city which you inhabit, an opportunity was given to the Irish to exhibit benevolence and humanity to a fellow-creature, and was given in vain. We allude to the case of the girl Lavinia, who was a slave in another state, and brought by her owner into that of Ohio. She by that means became entitled to her freedom, if she had but one friend to assert it for her. She did find friends—may the great God of Heaven bless them! Were they Irish? Alas! alas! not one. You sneer at the sectaries. Behold how they here conquer you in goodness and charity! The owner's name, it seems, was Scanlan; unhappily a thorough Irish name, and he, it appears, has boasted that he took his revenge by the most fiendish cruelty, not upon Lavinia or her protector, for they were not in his power, but on her unoffending father, mother, and family. And this is the system which you, Irishmen, through many folio pages of wicked declamation, seek at least to palliate, if not to justify. Our cheeks burn with shame to think that such a monster as Scanlan could trace his pedigree to Ireland. And yet you, Irishmen, stand by in the attitude rather of friends and supporters than of impugners of the monstrous cruelty. And you prefer to string together pages of cruel and heartless sophistry in defence of the source of his crime, rather than take part against him. Perhaps it would offend your fastidiousness if such a man was compared to a pickpocket or a felon. We respect your prejudices and call him no reproachful name. It is indeed unnecessary. We conclude by conjuring you, and all other Irishmen in America, in the name of your fatherland—in the name of humanity—in the name of the God of mercy and charity; we conjure you Irishmen and descendants of Irishmen to abandon for ever all defence of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America that you cannot feel as Catholics and Christians ought to feel this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognise that principle in his own person. Yet we perceive—and this agonises us almost to madness—that you, boasting an Irish descent, should, without the instigation of any pecuniary or interested motive, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading specie of human slavery. Woe! Woe! Woe! There is one consolation still amid the pulsations of our hearts. There are—there must be genuine Irishmen in America—men of sound heads and Irish hearts, who will assist us to wipe off the foul stain that Lord Morpeth's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man of every caste and colour—who will sustain the cause of humanity and honour, and scorn the paltry advocates of slavery—who will show that the Irish heart is in America as benevolent and as replete with charitable emotions as in any other clime on the face of the earth.

We conclude. The spirit of democratic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilised nations by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that futile excuse and yet justify slavery, are utterly indefensible. Once again, and for the last time, we call upon you to come out of the councils of the slave owners, and at all events to free yourselves from participating in their guilt. Irishmen, we call upon you to join in crushing slavery, and in giving liberty to every man, of every caste, creed, or colour.

Signed by order,

DANIEL O'CONNELL,

Chairman of the Committee."

Baptisms.

FOREIGN.

India.—*Berhampore.*—Though frequent aggressions have been made upon the kingdom of darkness, we have to record but few accessions to our christian community. In the month of August last it was our privilege to receive Ram Chundra, a weaver of Pileparda. He was brought to a saving knowledge of the truth mainly by the perusal of our poetical tracts. He was baptized in his native town, and in a tank that had been dug, as an act of religious merit, by himself and brothers about twenty years ago. Nearly the whole of the inhabitants came to witness the administration of the ordinance, and they listened with the most devout attention during the whole of the service. Before the baptism the people were publicly asked whether they knew anything against Ram Chundra's moral character, and were told that if they could establish any charge against him we could not recognise him as a disciple of Christ; and the testimony that they bore to his manner of life was most satisfactory. As this was the first baptism of a native that had taken place in Goomsoor, much curiosity was excited, for the most strange rumours had gained currency as to the way in which this initiatory rite into the christian church would be performed. And when the service was over, we were not a little pleased and surprised to hear one and another express their entire satisfaction with all that had taken place.

Cuttack.—The baptism of a convert recently gathered from heathenism is an interesting and hopeful circumstance. His heathen parents and relatives sought in various ways to shake his purpose, but in vain. Many of his neighbours and acquaintance attempted to persuade him to return to idolatry, but he was ready to "give an answer to every one that asked a reason of the hope" that was in him. Some went away reviling and cursing; others said, He has found the root of the matter: let him alone. His mother pleaded with him with tears, using persuasive pleas such as none but a mother could employ; still he was firm, and in reply said, "Mother, I love you very dearly—I love you twice as much as I did as a Hindu; but I cannot do as you wish." It is our prayer that he may manfully "fight the good fight of faith, and lay hold on eternal life."

Colingah.—The Lord has not suffered the labours of his servants to be altogether fruitless; two women from among the Muhammadans, and six from among the nominal christian community, have been added to the church by baptism. Also two Muhammadans and one Hindu are frequently coming to us for religious instruction; may the Lord help them out of all their difficulties, and remove every obstacle to their receiving the truth as it is in Jesus.

Australia. *Melbourne, Collins Street.*—On Lord's-day evening, July 26, after a discourse by Mr. Taylor, pastor of the church, from Luke iv. 16—22, six friends were baptized on a profession of their faith in and love to the Lord Jesus Christ. The service was throughout marked with great solemnity, and the chapel was densely crowded by an earnest and attentive congregation.

Adelaide, Flinders Street.—On Lord's-day, July 19, after a discourse on Mark xvi. 16, Mr. Mead, pastor of Flinders Street church, baptized seven candidates on a profession of their faith. As the pastor was returning to the vestry, application for baptism was made by one of the congregation, who was known to be a consistent member of a neighbouring Congregational church. The request was complied with. The pastor returned to the baptistry, and baptized him immediately after the congregation had finished the song of praise. The chapel was filled. The hope is cherished that converts to Christ as well as converts to baptism may be seen to have been the fruits of this service.

DOMESTIC.

Stafford.—I have much pleasure in furnishing you with the following list of baptisms by our pastor, Mr. W. H. Cornish. On Lord's-day, August 9, two; 12th, one; Lord's-day, 16th, one; 27th, three; Wednesday, Oct. 7th, two; 11th, one. Some were prevented by sickness. We have hope that others

own good time, banish it from America, despite the advocacy of such puny declaimers as you are. How bitterly have we been afflicted at perceiving by the American newspapers that recently in the city which you inhabit, an opportunity was given to the Irish to exhibit benevolence and humanity to a fellow-creature, and was given in vain. We allude to the case of the girl Lavinia, who was a slave in another state, and brought by her owner into that of Ohio. She by that means became entitled to her freedom, if she had but one friend to assert it for her. She did find friends—may the great God of Heaven bless them! Were they Irish? Alas! alas! not one. You sneer at the sectaries. Behold how they here conquer you in goodness and charity! The owner's name, it seems, was Scanlan; unhappily a thorough Irish name, and he, it appears, has boasted that he took his revenge by the most fiendish cruelty, not upon Lavinia or her protector, for they were not in his power, but on her unoffending father, mother, and family. And this is the system which you, Irishmen, through many folio pages of wicked declamation, seek at least to palliate, if not to justify. Our cheeks burn with shame to think that such a monster as Scanlan could trace his pedigree to Ireland. And yet you, Irishmen, stand by in the attitude rather of friends and supporters than of impugners of the monstrous cruelty. And you prefer to string together pages of cruel and heartless sophistry in defence of the source of his crime, rather than take part against him. Perhaps it would offend your fastidiousness if such a man was compared to a pickpocket or a felon. We respect your prejudices and call him no reproachful name. It is indeed unnecessary. We conclude by conjuring you, and all other Irishmen in America, in the name of your fatherland—in the name of humanity—in the name of the God of mercy and charity; we conjure you Irishmen and descendants of Irishmen to abandon for ever all defence of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America that you cannot feel as Catholics and Christians ought to feel this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognise that principle in his own person. Yet we perceive—and this agonises us almost to madness—that you, boasting an Irish descent, should, without the instigation of any pecuniary or interested motive, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading specie of human slavery. Woe! Woe! Woe! There is one consolation still amid the pulsations of our hearts. There are—there must be genuine Irishmen in America—men of sound heads and Irish hearts, who will assist us to wipe off the foul stain that Lord Morpeth's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man of every caste and colour—who will sustain the cause of humanity and honour, and scorn the paltry advocates of slavery—who will show that the Irish heart is in America as benevolent and as replete with charitable emotions as in any other clime on the face of the earth.

We conclude. The spirit of democratic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilised nations by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that futile excuse and yet justify slavery, are utterly indefensible. Once again, and for the last time, we call upon you to come out of the councils of the slave owners, and at all events to free yourselves from participating in their guilt. Irishmen, we call upon you to join in crushing slavery, and in giving liberty to every man, of every caste, creed, or colour.

Signed by order,

DANIEL O'CONNELL,

Chairman of the Committee."

Baptisms.

FOREIGN.

INDIA.—*Berhampore.* — Though frequent aggressions have been made upon the kingdom of darkness, we have to record but few accessions to our christian community. In the month of August last it was our privilege to receive Ram Chundra, a weaver of Pilepara. He was brought to a saving knowledge of the truth mainly by the perusal of our poetical tracts. He was baptized in his native town, and in a tank that had been dug, as an act of religious merit, by himself and brothers about twenty years ago. Nearly the whole of the inhabitants came to witness the administration of the ordinance, and they listened with the most devout attention during the whole of the service. Before the baptism the people were publicly asked whether they knew anything against Ram Chundra's moral character, and were told that if they could establish any charge against him we could not recognise him as a disciple of Christ; and the testimony that they bore to his manner of life was most satisfactory. As this was the first baptism of a native that had taken place in Goomsoor, much curiosity was excited, for the most strange rumours had gained currency as to the way in which this initiatory rite into the christian church would be performed. And when the service was over, we were not a little pleased and surprised to hear one and another express their entire satisfaction with all that had taken place.

Cuttack.—The baptism of a convert recently gathered from heathenism is an interesting and hopeful circumstance. His heathen parents and relatives sought in various ways to shake his purpose, but in vain. Many of his neighbours and acquaintance attempted to persuade him to return to idolatry, but he was ready to "give an answer to every one that asked a reason of the hope" that was in him. Some went away reviling and cursing; others said, He has found the root of the matter: let him alone. His mother pleaded with him with tears, using persuasive pleas such as none but a mother could employ; still he was firm, and in reply said, "Mother, I love you very dearly—I love you twice as much as I did as a Hindu; but I cannot do as you wish." It is our prayer that he may manfully "fight the good fight of faith, and lay hold on eternal life."

Colingah.—The Lord has not suffered the labours of his servants to be altogether fruitless; two women from among the Muhammadans, and six from among the nominal christian community, have been added to the church by baptism. Also two Muhammadans and one Hindu are frequently coming to us for religious instruction; may the Lord help them out of all their difficulties, and remove every obstacle to their receiving the truth as it is in Jesus.

AUSTRALIA. *Melbourne, Collins Street.*—On Lord's-day evening, July 26, after a discourse by Mr. Taylor, pastor of the church, from Luke iv. 16—22, six friends were baptized on a profession of their faith in and love to the Lord Jesus Christ. The service was throughout marked with great solemnity, and the chapel was densely crowded by an earnest and attentive congregation.

Adelaide, Flinders Street.—On Lord's-day, July 19, after a discourse on Mark xvi. 16, Mr. Mead, pastor of Flinders Street church, baptized seven candidates on a profession of their faith. As the pastor was returning to the vestry, application for baptism was made by one of the congregation, who was known to be a consistent member of a neighbouring Congregational church. The request was complied with. The pastor returned to the baptistry, and baptized him immediately after the congregation had finished the song of praise. The chapel was filled. The hope is cherished that converts to Christ as well as converts to baptism may be seen to have been the fruits of this service.

DOMESTIC.

STAFFORD.—I have much pleasure in furnishing you with the following list of baptisms by our pastor, Mr. W. H. Cornish. On Lord's-day, August 9, two; 12th, one; Lord's-day, 16th, one; 27th, three; Wednesday, Oct. 7th, two; 11th, one. Some were prevented by sickness. We have hope that others

who have given themselves to the Lord, will soon give themselves to his people according to his will. One of the above had been, even unto old age, in connection with the Church of England. We have reason to believe that the Lord opened her heart to receive the truth about three months ago, and now she goes on her way rejoicing; another had been in connection with the Independents. Our prayer for them all is that they may be faithful to their Saviour, even until death. We have to endure a little petty persecution, but our trust is in the Lord we serve. Our place of worship is very much too small for those who come to hear the word of life; many, at times, have to go away. We have some property offered to us now in the centre of the town, the best situation in which we could have a chapel in Stafford. We wish we were able to secure it. Who will help us? J. L.

Leeds—*Baptist Mission to the Unconverted.*—On Thursday evening, Oct. 1, at South Parade chapel, before a numerous audience, six believers were baptized by our missionary, Mr. Stutterd. Three of the candidates were a mother and her two daughters, formerly members of the Primitive Methodist body. The other was the daughter of confirmed drunkard. One of the men, a coal-miner, was once a cock-fighter and a pugilist. Death entered his dwelling, when two of his sons died of typhus fever. Our missionary's visits were blest. He became a thinking man, was brought to sit at the feet of Jesus, clothed, and in his right mind. Yet this same man was in his infancy carried to the parish church and sprinkled; and his "godfather," who then stood for him, was the very man who aided and abetted in his first fight in the prize ring. The other candidate was the son of wicked parents. To God be all the praise and glory given! T. G.

Blackwater. — One disciple was baptized by Mr. S. Sale, Oct. 18, after an address to an attentive assembly on the words, "If thou believest with all thine heart thou mayest."

Cinderford, *Forest of Dean.*—Mr. P. Prees, our pastor, baptized six believers in the Saviour on the last Lord's-day in August, who were received into the church on the same evening. May they prove to be plants of the Lord's right hand planting! W. R.

"Novel Baptism at Thurlstone. —On Monday afternoon last, the members of the baptist church assembled in their place of worship, prior to proceeding to the river bank, near Rose Cottage, Thurlstone, for the purpose of baptizing two of their congregation, male and female, and receiving them as members of the baptist church. Mr. A. B. Taylor, of Manchester, performed the ceremony of baptism by immersing both over head in the water. The unusual spectacle (in this district) was witnessed by above five hundred people, who were very orderly. A sermon was preached in the evening, in the old school-room, by Mr. Taylor, to a very crowded audience."

Leeds Mercury, Oct. 14.

Dundee, *Meadowside.*—On Wednesday evening, Oct. 7, one young friend was baptized by Mr. J. Henderson, and added to the church on the sabbath following. The parents of the candidate are baptized believers. It is pleasing to see the children following in the footsteps of pious parents. May she continue to walk worthy of the profession she has made. J. S.

Merthyr Tydvil.—Mr. C. Griffiths writes, Sept. 8th—"I had the pleasure of baptizing fifteen believers in the Lord Jesus in the river Taff, last Lord's-day. Several more are now waiting for the same privilege. My friend, Mr. J. G. Phillips, also baptized three candidates at the same time and in the same place. We had many thousands of spectators."

Cardiff, *Bethany.*—Our pastor, Mr. Griffiths, baptized sixteen disciples of the Holy Saviour on the first sabbath in August; and on the first sabbath in September five more thus put on the profession of his name; and again on the first sabbath in October six more were baptized into the death of Christ. These were all added to our fellowship. J. J.

Mirfield, *Yorkshire.*—At the close of the service on Lord's-day evening, Sept. 27, our pastor, the Rev. H. S. Albrecht, immersed one candidate on a profession of his faith in the Lord Jesus Christ. B. F.

Lydney.—Four young disciples were baptized by the Rev. M. S. Ridley on the first Lord's-day in October, after a sermon from "What mean ye by this service?"

Baptism Facts and Anecdotes.

UNTRANSLATED GREEK WORDS.

The translators of our authorised version of the Holy Scriptures were men of piety and learning, and they performed their great task with considerable ability, so far as their resources and circumstances permitted them. And yet they did not act fairly in transposing, instead of translating, certain Greek words, especially those which had any reference to the ordinance of baptism. How was this? Were they commanded by that "Most High and Mighty" blockhead, King James, to leave those words untranslated, or, as pædobaptists, was it their own act and deed?

In either case they acted unfairly and unjustly to the people of England in this thing. The English Bible contains above almost every other book a great number of good old plain Saxon words which cannot be misunderstood. And there were words just adapted to this purpose, but they would not use them. Yes, they did; but it was in those passages, and those only, which had no reference to the ordinance. Turn to Luke xvi. 24—Matt. xxvi. 23—Mark xiv. 20—John xiii. 26—Rev. xix. 13. In all these cases the Greek words were translated truly. Now what was this but double-dealing?—unfair and unjust.

For what do our common people know about Greek? For instance—allow that baptism is dipping—what English housewife tells her servant to baptize the cabbages in a bucket of fresh water before she puts them in the pot? or allow baptism is sprinkling, does she tell that servant to baptize the linen sheets when she wishes her to damp them by sprinkling before she folds them for the mangle?

You say this would be ridiculous, and so it would. But is it not worse than ridiculous to hide under the cover of foreign words the mode in which we are to observe a christian ordinance? The Greeks regarded all other nations as barbarians. This was making barbarians of us with a vengeance! Read what Paul says about such conduct in 1 Corinthians xiv.

But this attempt to conceal the mode of baptism was not successful. These men had nearly all the learning of the land under their control in those days, and it may be that they little dreamed how soon the struggles for freedom would open the avenues to biblical knowledge, and thus expose their ductility or duplicity, whichever it might be.

And yet, though the baptists had in the first place to do battle for a word, they stood their ground; and presently Greek scholars, unwilling, it might be, to aid the baptists, yet having a higher regard to their own literary reputation than any merely theological question, in lexicon after lexicon, affirmed that to baptize was to dip.

Having won the victory for the meaning of the word, as the late Mr. Pike of Derby once observed to the writer, we are not now careful about it; for it is set apart, sanctified, we might almost say, and used only in English conversation and writings with reference to the ordinance and those who observe it in the primitive form. What baptism is, and who the baptists are, is now generally known by all who speak or understand the English language. This, however, can be no justification of those modern translators of the Holy Scriptures who persist, for an obvious purpose, in transposing instead of translating the word—the British and Foreign Bible Society and their agents, to wit.

DUMB BAPTISTS.

A short time ago, after reporting the baptism of a young candidate, who had returned after her baptism to her former friends, we expressed our hope that she would not become a dumb baptist. For we have heard of cases not a few, in which the person baptized has been expected to be silent on the subject of baptism; and more than this, it has been made a condition, in some instances, of continuance in fellowship with a pædobaptist church.

Such persons put themselves in a false position; they are practically neither baptists nor pædobaptists. They have been baptized to satisfy their own convictions of personal duty, but that is all.

Were such persons residing in a village or town in which there was no baptist place of worship, especially if they had a household under their care, it might be their duty to attend any place of worship in that town or village where the gospel was preached, providing they had not the means of visiting any baptist place of worship in the vicinity. Hundreds of conscientious christians of all denominations are known to walk or ride a distance of several miles every sabbath-day that they may worship with their own people.

But when such persons reside in a town or village where there is a place in which baptists worship, how is it that they do not cast in their lot among them? We know that this is a wide question, to which a variety of answers might be returned; some of which may be reasonable, or at least plausible—such as, a preference for a certain minister or the doctrines he preaches. But are these the only or the main reasons? We fear, and we ground our apprehension on extended observation, that they are not.

We will not even intimate some of the influences which we have observed. Let every man who so acts after his baptism examine himself. In that baptism he avowed his belief that it was the true and right way; how comes it to pass, then, that he can consent to stultify his own profession? Would it cost him too much to maintain it? He should have counted the cost before his baptism.

But such professors are not correct calculators. Faithful adherence to principle will ever ensure its own reward. Baptism itself, we are told, is "the answer of a good conscience towards God." He who recommends it, then, must be in the path of duty; "For he that in these things serveth Christ is acceptable to God, and approved of men."

As for those who, having been baptized just to satisfy their own convictions, are now content to sit as mutes in a pædobaptist church or congregation, we judge them not. But we remind them of the declaration of the noble-minded daughter of Issachar, "I DWELL AMONG MINE OWN PEOPLE."

Sabbath Schools and Education.

THE RESTLESS LAD.

REVISITING a spot lately where I had been permitted to do some sabbath-school work, I called upon an elder from whom I had then received some assistance. A photograph in his house attracted my attention, but the younger members of the group represented in it were unknown to me. Our conversation having turned to the picture, my friend gave me the following account of the most prominent figure in the circle there pourtrayed.

"A number of years ago, two brothers who had lost their father were put under me as apprentices. The oldest was a fine quiet lad, but the younger was a restless fellow; not that there was real vice about him, only he was mischievous and playful. My way with my apprentices had always been to have them with me on sabbath evenings, and to give them the same exercises as my own family. In those days when we might be going through a Bible lesson, the elder brother would be sitting quite attentive, drinking it all in; but the other would turn up his eye to me, as if he were saying, 'I wish you would just be done with that.'

Well, it was very easy to be seen that this lad would not stop with me. I saw quite well that the sea was to be the end of it. And so it was. He left me three months before his time was out, and though his brother offered to work these for him, so that they might stand for his apprenticeship, I was obliged to say that I could not take that off his hand. It was ten years before we got any word of the sailor, and then he was at a port in Ireland, a man before the mast. He wrote a letter to me asking if we would let him visit us, and of course we would have been glad to do so, but he did not come to any port in either England or Scotland. It is now eighteen years since he left, and this is the fifth year that he has been captain of an East Indiaman.

My wife and I saw him this summer in the west. He has married a nice lady, and they have a fine family. He was very kind to us when we visited him; but the best of it was, that every night after supper he asked for the Bible, and we had prayers together." The instructions of his boyhood and youth had come back to the soul's life of the sailor, giving much joy to the instructor of his early years, and causing him to praise God with a thankful heart.

Religious Tracts.

LABOUR AND LOOK.

The farmer does; first he labours, and in due time he looks for the expected crop. Only a child would sow seeds in his little garden at night and expect to find flowers in the morning. With a spirit very similar to this do many christians labour for God. With zeal they sow the seed, and they water it with earnest prayer, but when the fruit delays its coming, with child-like impatience they fret, and pronounce their labour lost.

This is not only childish conduct, it is worse. It betrays an undisciplined spirit, an unsanctified will, and an impatience unworthy of a disciple of Christ. It savours not a little of selfish vanity which yearns to feed itself on the proofs of its power to accomplish great results. It indicates that earthly aims are mixed with his religious labours; otherwise the mind would find its reward in the consciousness of duty done, of God's approval. It would not fret itself because the seed delayed to show its shoots above the soil.

The man of faith learns to wait as well as to labour. He comprehends that it is his mission to sow, to plant, and to water. These things done, he is satisfied to wait. He knows that the tardiness of the seed to throw out its shoots, is not always a proof that its vitality is lost; that a moral harvest is often reaped a long time after it is sown, frequently after its sower has gone to his long home. Therefore he waits in hope.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v. 7, 8.

"Ye have need of patience," but if the harvest sprang forth directly the seed-corn was implanted, there would be no occasion for the exercise of this lovely Christian grace, and thus patience would never have its perfect work. Nor would the twin sisters of faith and hope be required to cheer and sustain the spirit by their gentle ministrations. And it is doubtful whether in such case we should learn that truth, so all-important for us to know, that it is not by our might or by our power, but by the Spirit of the Lord alone that our labours in his service are rendered successful.

It is related of Dr. Coke, the celebrated methodist preacher, that while journeying in America, he once attempted to ford a river. But his horse lost his foothold, and was carried down the stream. The Doctor narrowly escaped drowning by clinging to a bough which overhung the river-side. A lady in the neighbourhood gave him entertainment in his distress; sent messengers after his horse, and did much kindness. When he left her roof he left a tract with her.

For five years the good Doctor toiled on in the cause of God in England and America. Whether his tract had been destroyed, or had pierced a human heart, he knew not—nay, he had forgotten his gift.

But one day, on his way to a Conference, a young man approached him and requested the favour of a brief conversation.

"Do you remember, sir," he said, "being nearly drowned in ——— river some five years ago?"

"I remember it quite well!" replied the Doctor.

"Do you recollect the widow lady at whose house you were entertained after escaping from the river?"

"I do, and never shall I forget the kindness which she showed me."

"And do you also remember giving her a tract when you bade her farewell."

"I do not; but it was very possible I did so."

"Yes, sir, you did leave a tract. That lady read it, and was led through its teaching to trust in Jesus. She lent it to her neighbours, and it was blessed to the souls of many of them. Several of her children were also brought, in early life, to the Saviour. And a Christian society was formed, which flourishes to this day."

This statement moved the Doctor to tears. But the young man, after a brief pause, went on, saying,—

"I have not quite told you all. I am her son. That tract was the means of deciding me for Christ. And now, sir, I am on my way to the Conference to seek admission as a preacher."

Thus did good Dr. Coke find his reward in an unexpected hour! And thus will our labours follow us in due season. Courage, therefore, drooping sower! Weep not over any apparent want of success! But as you have learned to labour, so also learn to wait. Only see to it that you toil on in faith, and look out in hope.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—*Castlemaine.*—On Lord's-day evening, June 28, the pastor, Rev. James Smith, delivered a farewell discourse to a crowded congregation. On the following evening the church and congregation entertained Mr. Smith at a social farewell tea meeting. The following address was then presented to Mr. Smith:—"Dear Sir,—On the occasion of your removal from amongst us to return to the scene of your former labours in India, we desire to acknowledge our obligations to you for the valuable services you have rendered in the formation and consolidation of the church of which you have been the pastor during the past two years. We feel deeply indebted to you for the zeal and energy with which you have laboured to promote our present and eternal welfare, and we gladly embrace this opportunity of expressing our gratitude, respect, and affection. We would also bear testimony to the disinterestedness with which you have assisted in various meetings for the welfare of other denominations and local institutions, by which you have gained universal respect, both as a citizen and a christian minister. We gratefully acknowledge the goodness of the Head of the church in sending you amongst us, and rejoice in the success which has attended your labours. We deeply regret the loss which we as a church, and the baptist denomination in this colony, will sustain by your removal, at the same time we cannot but acquiesce in the motives by which you are actuated. Your restoration to health so as to justify your response to the earnest plea of the Missionary Society is matter for congratulation, and the necessities of the mission in India are such as to determine for you the path of duty. That you and your family may be safely conducted thither, that you may be long spared to enjoy great success and comfort in the work of the Lord, and that we all at length may meet in our Father's house above to part no more, is the sincere prayer of your brethren and sisters in Christ Jesus."

Sydney, Liverpool Street.—On Wednesday evening, July 1, the second anniversary of the church and congregation, under the pastorate of Mr. J. B. McCure, was celebrated by a tea and public meeting. The pastor presided. Mr. Clark read the report, from which it appeared that thirty-six members had joined the church during the year, and that the average attendance of scholars at the sabbath school was sixty, and of teachers fifteen. The treasurer's statement showed that the total receipts for all purposes had been £1136 8s. 7d., and that the disbursements, £1130 10s. 7d., thus leaving a balance of £5 18s. The amount raised for the building of the new chapel had been £751 16s., of which sum £700 had been expended in the purchase of land.

South Australia.—Our friends in this colony have received an important accession to the number of their ministers by the arrival in the ship *Orient*, of Mr. Parsons, lately a student in Regent's Park College, London. Our young brother is very highly recommended by Dr. Angus, and we fervently hope that a long and useful ministerial career is before him.

CANADA.—With regard to the state of religion, it is cheering to find that God has favoured a good many of our churches with blessed revivals. Sometime ago the *Breadalbane* church was visited with times of refreshing from the presence of the Lord. A large number, on a profession of their faith, followed Christ into the liquid grave, and united with the church. Recently, numerous accessions have been made to the church in *London*, principally young people. Rev. J. King, pastor of the church in *Chatham*, writes—"The Lord has been graciously pleased to pour out His Spirit in this place. I have already baptized forty-nine persons on a profession of their faith, and hope soon to baptize more. Over sixty have made a profession of their change. The congregations on the baptismal occasions were the largest ever known in the place; and the effect of what was heard and seen seemed to be good."—The baptist church, *Toronto*, of which Dr. Caldicott is pastor, has been favoured with a gracious revival. This work of grace has been remarkable from the first by the absence of all outward demonstration, while at the same time it has been steadily deepening and spreading in answer to the prayers of God's people. Since the first of February to the end of June, there have been seventy-three baptisms as the fruits of the revival of religion and the outpouring of the Spirit in the congregations.

DOMESTIC.

BOURNE.—The Rev. J. B. Pike having resigned his pastorate in this town, the following resolution was unanimously adopted at the Lincolnshire Conference of baptist churches held at Coningsby, September 24. "That the cordial thanks of this conference be presented to the Rev. J. B. Pike, for his excellent sermon this morning; and as this will probably be the last time of our brother's assembling with us as a conference, we deem it a suitable opportunity for expressing our sincere regret at his removal from this district, and at the same time for testifying that his genial and brotherly disposition, his broad sympathies and catholic spirit, his eminent ministerial abilities, and his promptitude in fulfilling all public engagements, have rendered his intercourse with us during the last sixteen years always welcome and profitable. We affectionately commend him to the guidance of 'the Chief Shepherd,' and earnestly pray that wherever his future ministry may be exercised, the Divine benediction may abundantly rest upon him."

NEWTON ABBOT, *Devon*.—The new chapel in the above place was opened for the worship of God, Sep. 22. The interior is light and airy, the seats are open and sufficiently wide for comfort. Instead of a pulpit there is a platform, with a desk for the minister, and immediately in front is a raised baptistry lined with white tiles. Behind the platform are two vestries, over which is the organ-loft. The cost of the building is about £1,800.

BAPTIST COLLEGE, NORTH WALES.—At the first annual meeting of the friends of this new institution held at Llangollan, the examiners reported favourably of the progress made by the nine students who had enjoyed its advantages, each of whom was presented, by Mrs. Jones of Ruthin, with a copy of the Annotated Paragraph Bible. Two more students were admitted.

JARROW, *near Newcastle-upon-Tyne*.—The baptists have just opened a chapel in this increasingly important place. Sermons were preached by the Rev. W. Walters, of Newcastle; the Revs. W. Hanson and J. Brooks, of South Shields; and other ministers. The congregations were excellent, and there is every prospect of extensive usefulness.

MR. J. H. GORDON, late lecturer at the Leeds Secular Society, and whose conversion to Christianity, during the summer of last year, many of our readers will remember, was baptized by the Rev. A. M'Laren, B.A., of Manchester, on Thursday evening, September 3. Mr. Gordon has recently been studying at Cavendish College, Manchester.

LONDON.—The chapel in Kingsgate, Holborn, has been re-opened, after considerable improvements, the cost of which was nearly met by collections and subscriptions after sermons and a public meeting.

BIRMINGHAM.—After a tea meeting of friends in the school-room at Wycliffe Chapel, Oct. 7, the Rev. J. J. Brown was presented with a purse of one hundred sovereigns as a testimonial of their esteem and affection.

REMOVALS.—Mr. Stewart Gray, formerly a Presbyterian, and recently baptized at Waterford, to Windsor.—Mr. J. J. Brown, of Ilfracombe, to Cirencester.—Mr. T. Dyall, of Pontypool College, to Millwood, Yorkshire.—Mr. Kemp, of Bury St. Edmunds, to Hadleigh.—Mr. J. Webb, of London, to Romford, Essex.—Mr. John Douglas, formerly an Independent minister, baptized at Tubbermore, to Portadown.

RECOGNITIONS.—Mr. W. Barker, late of Church Street, Blackfriars, at Wellington Square, Hastings, Sep. 17.—Mr. W. Bontems, late of Hartlepool, at Middlesbrough, Sep. 15.—Mr. S. Howells, of Pontypool College, at Middlesbrough, Welsh Church, Oct. 6.—Mr. E. Morse, of Pontypool College, at Treforest, Oct. 6.